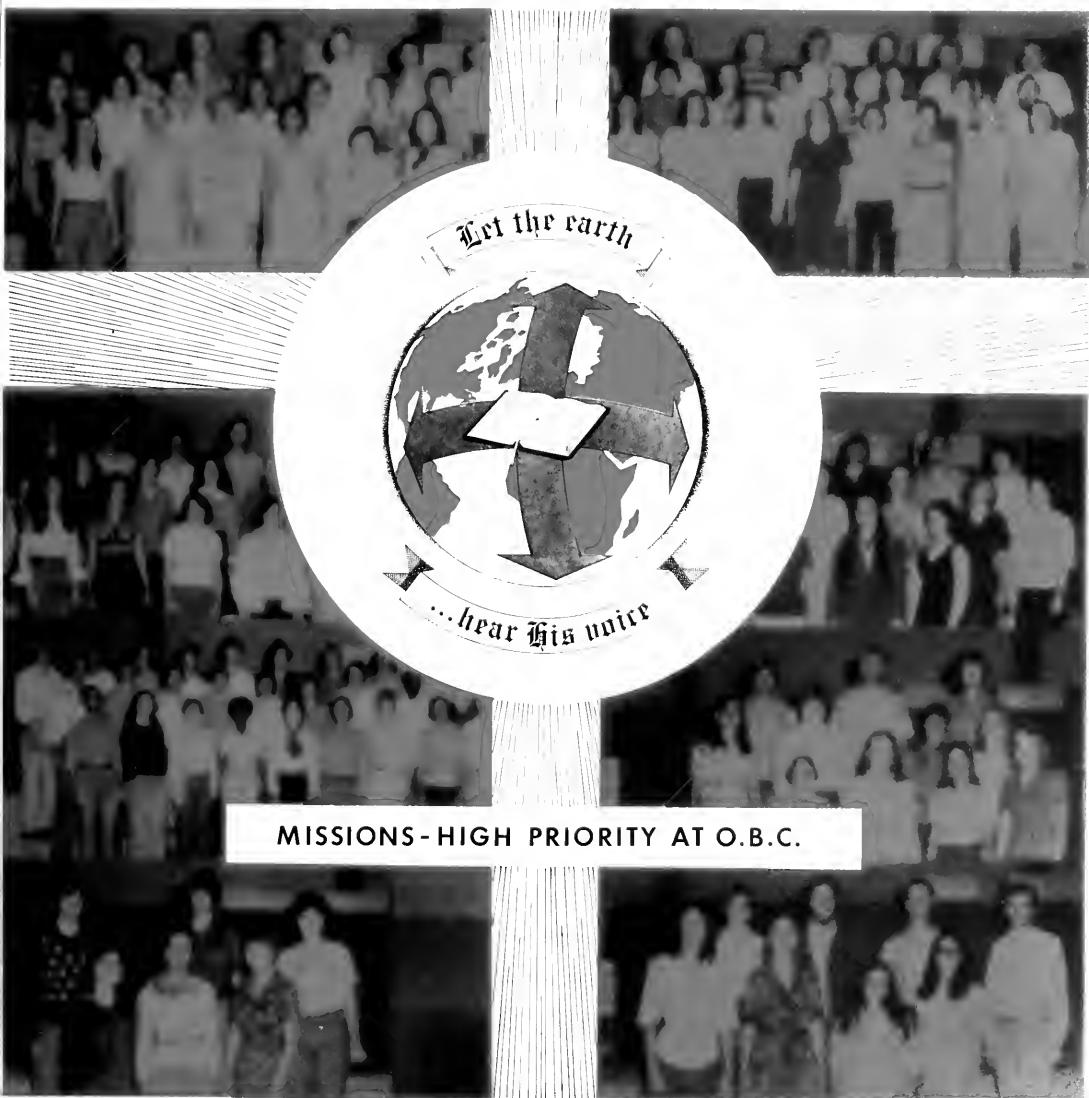


Evangelical Vol. 83 No.1 March 1977 Ontario Bible College

RECORDER



MISSIONS - HIGH PRIORITY AT O.B.C.



EDITORIAL

IT'S NOT YOUR AVERAGE BIBLE COLLEGE

AVERAGE: Adj. (1) ordinary (2) of everyday standard (3) medium (Winston College Dictionary)

On the basis of the dictionary definition, **Ontario Bible College** is NOT your average Bible College. And for several reasons.

O.B.C. has been going for 82 years. The first Bible College in Canada, it has the heritage of several generations; the stability of continuity; and the valued weight of experience.

After all, one must learn something in eight decades, and being dependent upon the interest and concern of God's people, O.B.C. has earned their confidence and support.

O.B.C. covers the whole range of Christian service with a curriculum of subjects and material that has been developed and honed over the years. **O.B.C.** has a dedicated, qualified, spiritual faculty and staff, who serve the Lord and do not simply "hold a job".

O.B.C., through its alumni, covers the globe in fulfillment of the Great Design laid down on May 14, 1894: "For the training of men and women for the service of Christ at home and overseas." More than 5000 alumni attest to the fulfilling of the Great Design.

O.B.C. keeps all fees and costs at a minimal level, to enable more of God's people to take advantage of this splendid Christian education. It costs less at O.B.C. than in most Bible Colleges.

O.B.C. has a new campus, a lively, loving community, and opportunities for personal and corporate growth and expansion.

O.B.C. is not "ordinary", "of everyday standard" or "middle of the road." It is God's work, training God's people in God's Word with many plus benefits.

Indeed, it is not your average Bible College.

THAT IS THE YEAR THAT WAS

How do we properly assess what God has been pleased to do at OBC/OTS during the past year? Does it make a difference that we have a new campus and have met our campaign fund goal? In themselves, they are noteworthy events. But their true assessment can only be made in the light of, and in relation to, what is happening in the world. And our contribution to the world.

Otherwise we simply have a larger campus, adequate classroom space, sufficient dormitories, and at long last, a gymnasium of our own. But what do these mean except better academic, social and health opportunities for nearly 500 students?

But if we stop here, we have failed in our ministry. Because O.B.C. is not an end in itself. It is an instrument in the hand of God to serve a needy world. We do not seek students, nor financial and prayer support, simply to have a flow of students who want a Christian College education. While this is not to be minimized, we must remember that O.B.C. is 5000 alumni serving around the world. It is missions and ministry, Christian education and sacred music. It is a continuing evangelical voice that declares to a perishing world, "Thus saith the Lord."

We cannot assess the past year simply on a campus and campaign

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basis, good and acceptable though these things be. The past year and its accomplishments and gifts are simply a part of the ongoing purposes of God. The year that was is but another milestone in the 82 year history of the College. The year that is to be must be another time of prayer and consecration; of giving and service; of sharing in the preaching of the Gospel to the whole world.

"We will praise Him for all that is past;

And trust Him for all that is to come."

That's what the year that was means to us.

GOD DID IT!

THROUGH HIS PEOPLE!

We thank Him and all our faithful friends who so generously contributed towards our new campus. We rejoice anew that we are truly "labourers together with God".

The Campus Campaign went over the top, so that apart from the \$800,000 mortgage on the student residence, we will be able to pay all our bills on the purchase of the campus, the reconstruction, the new Seminary Building, and the equipment needed for the new residence.

The total contributions have reached \$792,705 in cash and \$128,093 in pledges, for a grand total of \$920,798. To God be the praise! We commit ourselves afresh to Him as new challenges and opportunities lie before us.

On behalf of the Board, Corporation, Faculty, Staff and Students of OBC/OTS,

In His wonderful Name,
Victor Adrian, President.

IN THE EYE OF THE STORM

It was a cold, cold week. Frigid winds and drifting snow did their utmost to stall the O.B.C. Missionary Conference. In vain! We were in the eye of the storm!

With our new campus, more residences and a lot of juggling, everyone was fitted into a warm, snug situation. And for four days (Jan. 25-28) as the storm raged without, God's peace, presence and a sense of purpose such as only God's people can know, were very evident within.

The Conference theme was "Let the Earth Hear His Voice." It would seem that those of us who shared these four wonderful days heard His voice for ourselves, that the world in turn might hear it through us.

Rev. W. Elwyn Davies of the Bible Christian Union was the theme speaker. If all his messages (5) were condensed into one telling phrase, it would be the bondslave's dedicated commitment:

"My Master, I will not go free."

Speaking from Titus 1:1-4, his re-

peated emphasis of the bondslave of Jesus Christ came through loud and clear. So much so, that on the final evening, when he challenged the large congregation to be willing to serve Christ

ANYTHING—ANYTIME—
ANYWHERE

in one of the most solemn, silent, sacred moments ever known at O.B.C., MORE THAN 80 YOUNG PEOPLE WALKED TO THE PLATFORM to sign their names to a card, and were, as Mr. Davies quaintly put it, "branded with the triple A" as bondslaves of Jesus Christ.

Others spoke, gave testimonies, shared in panels and counselled in quiet moments.

Students moved out or moved over in residences to make room for the 60 missionaries who moved in. It was a wonderful Missions community that aided our 1977 Conference, that can best be summed up in the theme hymn written by our good Toronto friend E. Margaret Clarkson.



Theme Speaker Rev. W. Elwyn Davies of Bible Christian Union, talks with Co-Chairman Diane Richardson and Chairman Mark Cassidy, at the Missionary Conference.

LET THE EARTH HEAR HIS VOICE

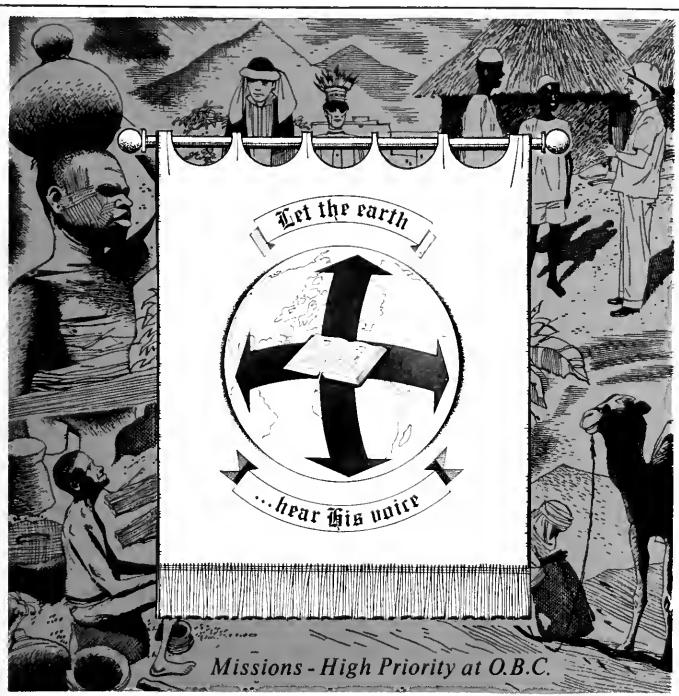
Praise the Lord, sing hallelujah!
Children of God's gracious choice;
Let His praises rise as thunder,
Let the whole earth hear His voice;
Till the song of His salvation
Makes His broken world rejoice!

Man's imprisoning night is shattered
At the impact of His Word;
Light and life spring forth eternal
Where that mighty voice is heard;
Let the powers of death and darkness
Own the triumph of their Lord.

Praise the Lord until His glory
Floods the farthest realms of earth,
Till from every tribe and nation
Souls rise up in glad rebirth;
Haste the day of His appearing
When all creatures own His worth!

Praise the Lord, sing hallelujah!
Sound His sovereign grace abroad,
Till His Word is loved and honored
Everywhere man's feet have trod;
Till His ransomed family gathers
Safely round the throne of God!

Yes, Missions is alive, well and thriving at O.B.C. We will all share in letting the earth hear His voice. This is our task.



Missions - High Priority at O.B.C.



Lively Panel Discussion with missionaries, during Conference.



At 1976 I.V.C.F. Urbana Missionary Conference, 17,000 young people attended. Almost 9,000 students turned in "world mission commitment cards."

THE IDEA OF A 'MISSIONARY CALL'

"I recognize that some Christians place great significance on the meaning of a specific call received at a certain time and place. This certainly is one of the means which God uses to move some of His servants out of their own countries. And none of us should make a move overseas (or anywhere else) without the sense that the Lord is leading. Some even go so far as to consider a 'missionary call' one of the special gifts of the Holy Spirit. But this, it seems to me, makes a distinction not required in Scripture.

My chief concern is with the overtones which have developed during the last two centuries around the idea of a 'missionary call.' Recently I overheard a new missionary tell his director that 'God has called me to be a missionary to this country, and only He can tell me what to do.' Fortunately he returned to the United States before he had a chance to become an oracle to national pastors . . . The strong sense that the missionary call is a call of Almighty God has been the excuse for more domination and paternalism than we care to admit."

(Excerpt from *Everything You Want to Know about the Mission Field, But Are Afraid You Won't Learn until You Get There*, by Charles Troutman, InterVarsity Press, 1976.)

MISSIONS: A TWO-WAY STREET

"Missions in our day is a two-way street, and every land where Christ is known is meant to be both a sending and a receiving country. Every church, however weak and needy, is called both to teach God's truth to others and to learn God's truth from others. And every Christian is meant by God to be both a recipient and a transmitter of the Good News.

When churches all over the world need and want help, it is a disservice

to Christ to perpetuate the myth that 'the day of missions is over.' It is likewise dangerous and misleading to disseminate the idea that missionaries are no longer wanted or needed. These ideas are heresies, part of the myths that have grown up around missions in our time, and they ought to be exposed as such whenever men name the name of Christ. To do less is to fail our Lord and to help undermine the cause which is nearest to His heart."

(Excerpt from *Myths about Missions* by Horace L. Fenton, Jr., InterVarsity Press, 1973)

BRITAIN NOW A MISSION FIELD, ARCHBISHOP OF YORK WARNS

LONDON (EP)—The Church of England is still training men for "a situation that no longer exists" and should invest more of its funds to train its clergy, according to Archbishop Stuart Blanch of York.

The archbishop, who is Primate of the Anglican Church's Northern Province, also told its General Synod at its fall session here:

"It is no longer the case of 99 in the fold and one in the wilderness, but one in the fold and 99 in the wilderness. We are no longer in an exclusively pastoral situation but in a missionary one."

This condition should affect the selection and training of ordination candidates, he stressed.

And the same with Canada. Where are the workers? (Ed.)



Billy Graham challenged young people to commitment to world missions at Urbana.

REVIVAL AMONG THE ANCIENT INCA INDIANS?

Yes, it is true. The ancient Incas, now known as Quechuas, are coming to know Christ as Savior in ever increasing numbers. These Indians were conquered by the Spanish more than 400 years ago and were promptly forgotten by most of the world. Now it is apparent that these once forgotten Indians are alive and well. So much so, that churches are springing up without a missionary being present, for the most part in many remote parts of Quechua land, including Ecuador, Colombia, Peru and Bolivia.

Radio station HCJB has been largely responsible for this unusual phenomenon as programs in the eight Quechua dialects are beamed to these parts of South America. It seems that every Indian has a transistor radio and he listens to the gospel from HCJB in his own language. Twenty-nine hours each week are dedicated to reaching the descendants of the ancient Incas, the Quechua Indians.

Since 1972, Jose Naula has been the voice of the gospel to these people. Along with his programming and answering more than 300 letters a month, he welcomes each Quechua visitor who comes to radio station HCJB. Jose's sister-in-law, Inez, works full time in the office along with her home duties involving a small son and her husband who is studying medicine.

Dick Farstad is the Missionary Director of the Quechua programs and keeps current with the needs of the people. He also visits many areas where there is a concentration of Christians.

Some of these churches springing

up have memberships of several hundred persons. This is a great day for these Indians who have been almost completely forgotten for 400 years.



Dr. R. B. Strimple

Remember this man?

For eight years (1960-1968) Robert B. Strimple served at O.B.C., first as professor of theology and then as Dean of Faculty. In 1968 he returned to Westminster Theological Seminary where he has donned many hats as the following article indicates.

His exceptional gifts are being well used, and we are proud to have had him for a short time. The O.B.C. family takes this opportunity to salute

WESTMINSTER'S DEAN

by Roy Atwood

Dr. Robert Benson Strimple wears many hats at Westminster. He is the Vice President for Academic Affairs, Dean of the Faculty and Associate Professor of Systematic Theology. As academic administrator he has been leading faculty work in curriculum development. He headed the recent self-evaluation process that led to the resumption of the doctoral program. Dr. Strimple is also a master teacher. He presents courses on the Doctrine of Christ, the Doctrine of Man, Modern Atheism, and the Westminster Con-

fession of Faith, and a number of graduate level courses. He has taken a special interest in contemporary Roman Catholic theology and is one of the very few Protestant members of the Catholic Theological Society of America.

Dr. Strimple grew up in New Castle, Delaware. During his high school years he began attending an Orthodox Presbyterian Church in Wilmington. He then went to the University of Delaware where he majored in history, was elected to Phi Beta Kappa, and became president of the local chapter of InterVarsity Christian Fellowship. There he also met his wife, Alice, who had been converted through the ministry of InterVarsity before he met her. Both graduated in 1956. For the next several years the Strimples were part of the student community of Westminster, where he received his Bachelor of Divinity degree in 1959. He then completed his course work for the Th.M. before leaving Westminster to teach at Eastern Christian High School in Paterson, New Jersey. (He later completed his thesis on Anselm and the theology of atonement and was awarded the degree in 1965.) From New Jersey Dr. Strimple was called to Toronto where he served as professor of systematic theology at Ontario Bible College from 1960 to 1968. He demonstrated his leadership in his post as dean of the faculty in that institution from 1965 to 1968. He also continued his studies at Trinity College of the University of Toronto and received the Th.D. degree in 1972.

Today Dr. and Mrs. Strimple have four children: Marsha, 18, a valedictorian from Phil-Mont Christian Academy, is in a nursing program at the University of Delaware; Steve is the junior class president at Phil-Mont; Anne is in the fifth grade; and Heather is in kindergarten. The Strimple family regularly worship together at the Trinity Orthodox Presbyterian Church in Hatboro.

Dr. Strimple's vision for the future of Westminster includes his hope that the Seminary will "be more effective in the training of ministers." Toward that end Dr. Strimple is studying a number of viable options for improving the educational programs. "The man with many hats" hopes to see developed "the best strategy for preparing men for the gospel ministry."



Jose Naula and his sister-in-law, Inez, working together preparing radio programs beamed to the Quechua Indians in Ecuador, Colombia, Peru, and Bolivia.

The Word Is INERRANT

We do know how to spell! But in our December/76 issue we inadvertently spelled INERRANT incorrectly—on the cover of all places.

Guess what gimlet-eyed readers told us!

It's a good thing that it was only the spelling that was incorrect, not the theology!

The Bible is still INSPIRED, INFALLIBLE and INERRANT, despite what men or machines might say.

(Ed.)

I DO NOT KNOW

I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road,
Nor see beyond today.
But this I know—my Saviour knows
The path I cannot see
And I can trust His wounded hand
To guide and care for me.

I do not know what may befall
Of sunshine or of rain.
I do not know what may be mine
Of pleasure and of pain.
But this I know—my Saviour knows
And whatso'er it be,
Still I can trust His love to give
What will be best for me.

I do not know what may await
Or what the morrow brings,
But with the glad salute of faith
I hail its opening wings.
For this I know—that in my Lord
Shall all my needs be met,
And I can trust the heart of Him
Who has not failed me yet.

—E. Margaret Clarkson

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GOOD NEWS BIBLE NOW AVAILABLE

The most up-to-date version of the Bible (following the Good News for Modern Man New Testament) is now available. As usual, there are for and against factions in regard to this latest version, with the majority in the "pro" column.

Perhaps the best answer regarding it is illustrated by Leslie K. Tarr: "General public response, however, was positive and even enthusiastic. The Christian Herald reported the reaction of a 12 year old girl who picked up a copy and leafed through its pages. 'This can't be the Bible,' she exclaimed, 'I can understand it!'

'MOODY MONTHLY' AUTHOR SEES BIBLE PERMITTING CAPITAL PUNISHMENT

CHICAGO (EP)—The Bible "does not seem to demand the death penalty; it permits it," according to C. Donald Cole, author of a Moody Monthly editorial.

The article notes that "Genesis 9:5-6 is usually cited as the institution of human government on earth, having as its primary responsibility the protection of human life. And life is so sacred that murder is a crime that cannot be expiated, except by the life of the murderer. The passage makes no allowances for those who kill accidentally or in self-defense, and even an animal that kills a man must be put to death."

But, Mr. Cole writes, "the passage is so general that many Bible students believe that it cannot be taken as a command to execute criminals; at the most it grants permission to do

so, and subsequent additions to the Word of God define the limits of the provision. This is the familiar appeal to progressive revelation.

The editorial comments that "even Israel, a theocratic nation in which nearly everyone was a 'believer' found some of its regulations impossible to live with (Acts 5:10). Who among us would willingly hand over to the executioners an alcoholic son? The Mosaic Law demanded it (Deut. 20:21)."

In the New Testament, Mr. Cole says, "the theocracy is left behind. There are no more instructions to government as such; God does not address Himself to institutions. However, in some places government is described; and it is important to note that modern states also have permission to wield the sword."

STATISTICS

The total number of missionaries is up somewhat.

The total number of career missionaries has declined across the board with some major exceptions.

The number of short-term missionaries continues to increase rapidly and now comprises approximately 16 percent of the total mission force.

Giving to missions is up dramatically over 1973.

Approximately 25 percent of the missionary force is involved in evangelism and planting churches; approximately 25 percent is engaged in supporting overseas churches, while the balance is involved in a variety of ministries.

(M.A.R.C.)



Dr. Andrew Foster, Director of Christian Mission to Deaf Africans talks to a student.

Dr. Foster was born deaf, laboriously learned to speak, and now shares his faith in Christ with deaf Africans.

The tongue is an evil member, a little fire that kindles a big one, according to James 3.

When Isaiah had his transforming vision of the Lord, his first realization was: "Woe is me, for I am undone. I am a man of unclean lips and I dwell in the midst of a people of unclean lips" (Isa. 6:5).

There are people who delight in gossip, slander and even cursing. Much language used today verges on blasphemy (and a change of vowels or emphasis does not correct it!). People delight in ruining reputations and speaking against brothers and sisters in direct contravention of scripture which says: "And you who are spiritual restore such a one in the spirit of meekness, considering thyself . . ." (Gal. 6:1).

Mr. Griffiths, a member of O.B.C. Board of Governors and pastor of Calvary Church on Pape Avenue in Toronto has written relevantly of

SPEAKING AGAINST GOD'S SERVANTS

Gerald B. Griffiths

Scripture: Numbers Chapter 12

Revolt is in the air. This is the day of protest marches, sit-downs, walk-outs, take-overs. And this spirit of rebellion has invaded the church and the mission field; it is with us at home and abroad. Not that every revolt is bad. There is always a place for a Martin Luther to reject the man-made traditions of the church and to call us back to the Word of God. But there should never be a place for speaking against God's servants in the way in which Miriam and Aaron spoke against their brother Moses.

A Smear Campaign

Miriam and Aaron were conducting a smear campaign against Moses. They brought two charges against him: he had married a Cushite woman and he had monopolised the leadership, ignoring other able people. "And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married." A pretty poor charge, if, as may well have been the case, "the Cushite woman" was Zipporah, the daughter of Jethro, the woman whom Moses had married in Midian forty years earlier! And the second charge was even weaker. "They said, Has the Lord indeed only spoken by Moses? Has He not spoken also by us?" Miriam and Aaron were prophets too, but Moses must have all the show to himself. Moses was an egotist and a dictator, according to his older brother and sister. In actual fact, Moses was nothing of the kind; he was humble and self-effacing. The Bible says, "Now the man Moses was very meek, above all the men who were



Rev. Gerald B. Griffiths
Pastor, Calvary Church, Toronto, Ont.

upon the face of the earth." There was nothing small or petty about him. He was big and generous-minded, as story after story proves.

Now what made Miriam and Aaron turn sour against their own brother and slander him like this? Jealousy! Jealousy is a terrible thing. It distorts facts. It divides families and friends. Jealousy is blind, and cruel as the grave.

God Steps In

"And the Lord heard it"—what Miriam and Aaron were saying against Moses. The Lord heard everything: not only their words, but their thoughts and rationalisations. Nothing misses God! Miriam and Aaron tried to camouflage their jealousy. They were not jealous! Not they! They only wanted to maintain the purity of marriage in Israel, they only wanted everybody to have a fair chance. But God saw through their smoke screen. Miriam and Aaron might pretend that they were standing up for principle, but what God saw was something ugly. Slander, the vomit of a jealous heart.

Then the Lord spoke. Miriam and

Aaron had complained that Moses was the sole leader of the nation. Now God told them: "You are right! Moses is the leader, but not self-appointed. I chose him; I planned that Israel should be led by one man at the top—your brother Moses." A reminder to us that God still raises up individuals to be spiritual leaders. I know we have made a sacred cow of committees and democracy, but sometimes God bypasses our government by majority vote and committees, and uses one spiritual leader to accomplish His will. And when God raises up such a spiritual leader, we should recognise him and support him.

What Makes a Spiritual Leader

But, you say, what does the Bible mean by a spiritual leader? How does a man become a spiritual leader? That is a good question, and I believe we can answer it if we look at what God says here about Moses. Moses had two qualities which every spiritual leader should have: he was in close touch with God, and he was trustworthy.

In Contact With God

First, Moses was in direct contact with God. Miriam and Aaron did not know God in the way Moses did: Moses knew God "face to face." And it was his close communion with God, and his insight into His will, which fitted Moses to be the leader of Israel. The Lord said to Miriam and Aaron: "Hear now my words. If there is a prophet among you, I the Lord will make myself known to him in a vision; I will speak to him in a dream. My servant Moses is no such ordinary prophet . . . With him will I speak intimately, face to face, plainly, and not in dark speeches. And he shall see the form of the Lord." Moses knew God intimately, "face to face." And this is why God made him the leader.

A worshipper once said of Alexander Whyte after a Sunday morning service, that when Dr. Whyte entered the pulpit he looked as if he had come straight from the presence of God. We need spiritual leaders like that in the pulpit today, men who "come straight from the presence of God." And not only in the pulpit but in every department of the church. To lead in God's work we need more than human learning and eloquence, more than a string

of degrees and technical know-how.

In the secular world, leadership has become a science, something which can be taught and learned. A spate of books and articles pours from the press on how to manage and motivate people. Leadership is now a university subject; you can have a degree, even a Ph.D., in managerial techniques. And, no doubt, Christian leaders can learn something from these secular techniques of leadership. But we may master all the mechanics and never become spiritual leaders.

To be leaders in spiritual things we must have what Moses had. The Lord spoke to him directly, face to face, and God must speak to us today directly and personally through the Bible. Moses was in touch with God, more in touch than anybody else in the nation, and therefore God vested more authority in him. Still today it is those who know their God who will be strong and do exploits (Daniel 11:32).

Always Trustworthy

Again, God committed spiritual authority to Moses because he was absolutely trustworthy. "Moses is trustworthy in all my household," the Lord said; "I have found him reliable in everything pertaining to the direction of the House of Israel" (verse 7). But this was not true of Miriam and Aaron. Neither of them could be absolutely counted upon to do their duty.

Miriam was unreliable out of the limelight. She was a gifted woman, to be sure; "Miriam the prophetess." And she had her inspired moments. After the Israelites had crossed the Red Sea, she led the women in songs of praise and in a dance of joy (Exodus 15:20). But still she could not be completely trusted: she could not be trusted with the second place, and with no place. She demanded her own place in the sun. Miriam had to be noticed. "You can do a lot of good in this world so long as you are willing to be anonymous," someone has said. A spiritual leader must often be anonymous. God must be able to trust us with anonymity, to labour unrewarded, unsung, unknown. Our concern must be not, Who is doing it? but, What is being done? As a leader, Miriam fell down because she had to have the limelight.

And Aaron fell down because he had to be popular. He was so anxious to curry favour with the people that he was too weak to resist their demands

for an image to worship (Exodus 32). While Moses was away on Mt. Sinai receiving the commandments, the people demanded that Aaron should make them gods to go ahead of them. Aaron gave in and made an image of a bull calf, and said to the people, "These are your gods, O Israel, that brought you up from Egypt." Moses could not believe his eyes when he came down from Mt. Sinai and saw the children of Israel dancing around this golden calf and Aaron with them. When Moses asked for an explanation for this monstrous idolatry, Aaron offered the feeble excuse: "The people wanted it." This is not leadership.

A leader is a director, not a mere reactor. He is a compass, not a weather cock. He is a thermostat, not a thermometer. He is a rock, not a heap of sand to be blown about by every wind of change.

God wants us to be leaders. He wants us to be people whom He can trust absolutely, people who will stem every tide and weather every storm, people who will say what Martin Luther said as he took his stand on the Bible against Emperor and Pope: "Here I stand, I can do no other. God help me!"

By God's grace let us be leaders like Moses. Men and women who know God personally, "face to face." Men and women whom God can trust with any place, the second place or no place at all—except the place which Moses occupied during the defections of Miriam and Aaron: the place of the intercessor (verse 13). These are the conditions of spiritual leadership.

But, you say, all this is irrelevant to me because I'll never be a leader. Won't you? If you are a father or a mother, God has called you to be a leader to your own children. Your spiritual leadership should begin at home, in training your children to trust and serve the Lord. And if you are not a parent, even if you never marry, God has people whom He wants you to help and lead. In this lost, leaderless age, may God make a leader of every one of us!

God's Punishment

Now a word of warning. Listen to the last thing God said to Miriam and Aaron. After vindicating Moses' leadership, God said to them: "Why then were you not afraid to speak against my servant Moses?" Miriam and

Aaron should have been scared to speak against God's servant, because God punishes evil speaking.

"And the anger of the Lord was kindled against Miriam and Aaron." God's judgment had several consequences.

1. Miriam became diseased. Divine judgment fell on her, and she became "leprosy, as white as snow." And Miriam's leprosy warns us that God will punish us too if we slander and undermine spiritual leadership and divide His church. The Bible says so. The apostle warns us that "If any man destroys the temple of God, God will destroy him" (I Corinthians 3:17).

"If any destroys the temple of God." Paul is speaking here to the Christians in Corinth who were destroying the unity of the Church by fostering parties and cliques. One group said, "We belong to Peter"; another shouted "Paul's our man"; and still another party protested, "Give us Apollos." Paul warned these church dividers of what God would do to the man who destroys the unity of His Church: "God will destroy him." When he says "destroy," the apostle does not mean that God will annihilate such a person or consign him to eternal torment. He means that any man who commits the grave sin of dividing God's people is liable to a grave penalty, to serious chastisement—to disease, and death, and uselessness.

Miriam is not the only trouble-maker that God has chastised. Some trouble-makers are struck down by illness, some by death; others are just put "on the shelf," God does not use them any more. They become like an old broken pen which was once constantly used but is now stuck away at the back of a drawer, forgotten.

Could this perhaps be your sad story? God used to use you once as a pen to write His message of redeeming love on the hearts of men and women, but not any more. Why doesn't God use you? It is possibly because of your evil-speaking? Because you dared to touch the Lord's anointed and to divide His church? Then, be quick to repent that the Lord may forgive you and use you again.

2. When Miriam became diseased, Aaron became distressed. "And Aaron looked on Miriam; and behold she was leprosy." Aaron looked on his sister's diseased skin with horror and anguish. Only misery follows a whispering campaign.

Aaron, however, did the right thing. He confessed his sin and pleaded with Moses to pray for his sister's healing. Which Moses did. "Moses cried to the Lord, saying, Heal her now, O God, I beseech Thee." And God heard his prayer.

3. But even so, Miriam was disciplined. Though Miriam was saved from the full judgment of leprosy, she had to pay for her sin of haughtiness and envy. She had to endure the public disgrace of being excluded from the camp of Israel. Miriam was cut off from God's people for seven days.

But how much discipline is there in our churches today? Christians flout God's Word and work mischief in the congregation, but there is seldom a word of loving exhortation or rebuke, and hardly ever exclusion from the Lord's Table, even for the most grievous offences. We turn a blind eye to sin, we hush things up. And the cancer grows and grows.

When we Christians are cruel to one another, when we foment suspicion and division, and damage the unity of the Spirit, we should be disciplined. Without discipline, a church becomes diseased. When a church loses its purity, it loses its power.

4. Miriam's jealousy and speaking against Moses had another sad consequence: God's program was held up. "... and the people journeyed not till Miriam was brought in again." Israel's march to the Promised Land was held up because of Miriam's jealousy.

Could it be that some of us are holding up God's program of blessing and advance by our evil tongues? One thing is certain: some churches are derelict because of this sin of evil-speaking.

I had to make a close study once of a church which went to nothing after years of blessing and prosperity. The rot set in after a group in the church spoke against the Pastor and forced him to resign. He was an outstanding pastor who served the Lord and His church untiringly, but he died of a broken heart. And the church died too, or all but. God sent a great revival into that city, and the tide of the Spirit swept into the other local churches, but this church was untouched—it remained a stagnant puddle in a spiritual backwater. For fifty years pastors came and went in rapid succession, while the congregation dwindled to a handful. "Ichabod" was written over it,

"The glory is departed." Not until those who had worked against the Pastor and divided the congregation were all dead did God visit that congregation again in a gracious revival. Too many churches, my friends, are like this: derelict because divided, and divided because of evil-speaking.

What can we do to avoid this sin of evil speaking? Let me suggest a few simple rules.

Rule 1. Remember that God hears every word you say, wherever you are. "And the Lord heard it." Always speak so as to please God.

Rule 2. Remember that God will be angry if you hurt one of His children with your tongue, and He will punish you as surely as He punished Miriam.

Rule 3. If you have spoken evil of somebody, confess your sin to God at once, and, as He directs, to the person you have hurt, just as Aaron confessed his sin to Moses.

Rule 4. Remember that your speech could hold up God's program. And as a preventive medicine, pray daily the Psalmist's prayer: "Set a watch, O Lord, before my mouth. Keep the door of my lips" (Psalm 141:3). "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer" (Psalm 19:14).



Students examine options and opportunities of missions around the world.



Acting Dean David Bell leads a sharing session with missionaries/faculty/staff.



Missionaries and Staff enjoy a joke during sharing session.

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How To Deal With Death

Dr. George Sweeting*

Death is a fact of life!

In spite of this truth, the fear of death pervades our entire society, and anthropologists tell us most adults are never really able to face the reality of dying. The moment man is born, he begins to die. It is an experience no one can escape. In this age of uncertainty, death is a sure thing. In fact, the Bible clearly points out the certainty of death, the cause of death, and the cure for death.

I. The Certainty of Death

In Hebrews 9:27 we read: "It is appointed unto men once to die." Though death is not a happy subject, it is one we cannot avoid.

When God created Adam, He intended man would live forever. Life was to be an endless adventure, for death was unknown! But Adam sinned, and the Bible says that, because of Adam's sin, "death passed upon all men" (Romans 5:12).

Throughout the Scriptures we find the pronouncement of death. The patriarchs and prophets of the Old Testament spoke about its certainty, and the Psalmist said: "Precious in the sight of the Lord is the death of His saints" (Psalm 116:15). Of course, Jesus also declared the fact of death. When He told the story of the rich man and Lazarus, Jesus said, ". . . the beggar died" and ". . . the rich man also died and was buried" (Luke 16:22).

In his letter, James spoke of the appointment we all have with death: "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). Death is a sure thing!

Death is first mentioned in the Bible as a warning from God. In Genesis 2:16 and 17 we read that God warned Adam not to eat of the tree of the knowledge of good and evil. Then He added: ". . . for in the day that thou eatest thereof thou shalt surely die." Adam did not heed God's warning, and God could do nothing other than pass the sentence of death.

Death is a divine certainty! It is inescapable!

II. The Cause of Death

What is the cause of death? Romans 6:23 states: "The wages of



Dr. George Sweeting, president of Moody Bible Institute, and speaker on MOODY PRESENTS.

sin is death." The prophet Ezekiel declared: "The soul that sinneth, it shall die" (Ezekiel 18:4). And James concluded that "sin, when it is finished, bringeth forth death" (James 1:15).

Death is certain and sin is its cause!

People face death differently. One may die in confidence, another in despair. One may depart from this life in beautiful peace while another is wracked by pain. One may die rejoicing while another is full of remorse.

Voltaire, the French philosopher and agnostic, declared in health that Christianity was a good thing for chambermaids and tailors to believe in, but not for people of wisdom. But before dying, he cried to his doctor, "I am abandoned by God and man! I will give you half of what I am worth if you will give me six months of life. Then I shall go to Hell, and you will go with me. Oh Christ! Oh Jesus Christ!" How tragic.

What a contrast is seen in the passing of John Wesley. The founder of Methodism is credited with saving England from moral disintegration during a critical period in that nation's history. When he lay dying at the age of eighty-eight, he said confidently: "The best of all is God's with us. Someone else, throw back the shutters."

My friend, death does not affect all people the same way. Jesus Christ makes the difference! Your highway in

life determines your destiny in death. Jesus Christ died to change the course of human history, and, because of His death we can have life!

III. The Cure for Death

Last year nearly 400,000 Americans died of cancer, half of them needlessly. Only God knows how many needlessly died spiritual deaths. Ezekiel lamented, "Why will ye die" (Ezekiel 18:31)? There is only one reason why people die spiritually, and Jesus stated it when He said: "And ye will not come unto Me, that ye might have life" (John 5:40).

Physical death is inescapable. Our weak bodies will cease to function one day and we will die. But, just as death is certain, so also is eternal life to those who love God. For them, death is not the final curtain or a blank nothingness.

Someone has wisely said: "He who provides for this life, but takes no care for eternity, is wise for a moment, but a fool forever."

Sin is the sickness that separates man from God and results in eternal death. To the Christian, however, death is only the beginning. Dr. Amos Tarver has said: "Death is not a period, but a comma in the story of life."

"Men fear death," said Francis Bacon, "as children fear to go in the dark." To the person without Christ death is a frightening thing. But to the Christian it is the key that unlocks heaven's gates and eternal life with God. Death is an exodus! It's an anchors away!

By His death and resurrection, Jesus Christ has taken the sting out of death. If Jesus Christ is your Shepherd, then death is merely the valley of a shadow, for He breaks the chains of death and frees you forevermore!

*Dr. Sweeting is President of Moody Bible Institute.



Mr. Warren Adams, Chairman of the Music Dept., and Mr. Bertus Polman of the Music Faculty at the new O.B.C. organ.



DUSTING OFF THE GREEK NEW TESTAMENT

Dr. Roy R. Matheson

A perennial problem to pastors and professors is the practical use of the original languages in both study and pulpit. The age-old jokes about using the Hebrew Bible for a doorstop or a Greek lexicon to press autumn leaves often contains more truth than fiction. It has been suggested by several linguists that if a Christian worker would simply exegete a verse in Greek and another in Hebrew each day, his language training would remain fresh and usable. This philosophy of "a verse a day keeps the inter-linear away" is not always as viable as it seems. The endless pressures of counselling, organization and building programs demand more of a pastor's time than he is able to deliver. The result is that the exegesis of even one verse a day becomes an impossible task.

There is a variety of new language aids to help meet the need of the busy pastor, some of which are evaluated below. One of the more significant publications is **A Linguistic Key to the Greek New Testament, Vol. 1: Matthew-Acts** by Fritz Rienecker, translated and revised by Cleon L. Rodgers (Zondervan, \$14.95). As the title suggests, this initial volume covers only Matthew through Acts, but a second one covering the rest of the New Testament will be out shortly. The information given is of a three-fold nature. Key words are parsed or declined, the usage is classified syntactically and key information from journal articles and commentaries is included. To use an example, one may turn to the Gospel of Mark and note the comments under chapter 1 verses 1 and 2. One finds that gepraptai is parsed as a perfect passive of grapho and should be translated "it stands written". The words "of Jesus Christ" are designated as an objective genitive and thus refers to the good news "about Jesus Christ". The phrase in verse 1 "the beginning of the Gospel" is ex-

plained as either a title for the entire book of Mark or a heading for 1:1-13 only. The reader is then directed to Cranfield's commentary on Mark's Gospel for a discussion of this point.

Another language aid of a different nature is **A Greek-English Lexicon of the New Testament** by Sakae Kubo (Zondervan, \$9.95). The book is simply a vocabulary list going verse by verse through the New Testament and giving the translation of terms that occur rarely. This saves the translator the time of looking up countless words in a larger lexicon when he is not familiar with them.

A small volume by Boyce W. Blackwelder, **Light from the Greek New Testament** (Baker, \$4.95) is a practical application of principles of Greek syntax. Although somewhat limited in scope, it contains a number of good illustrations of how syntactical principles related to tense, prepositions, participles, particles, etc. can be used in exposition.

One recent volume is a language aid for the study of Hebrew. This is **An Index to Brown, Driver and Briggs Hebrew Lexicon**, compiled



by Bruce Einstpahr (Moody Press, \$19.95). The high price for this paperback volume reflects the hours of painstaking labour that was necessary to produce the volume. The work is indexed verse by verse through the Old Testament. If the student starts at Genesis 1:1, for example, he finds all the Hebrew words in that verse which are discussed in Brown, Driver, Briggs Lexicon, cited at that point. The Hebrew verb for create, "bara" is listed, translated and beside it one finds the page and section in BDB where the term is discussed. The volume thus serves as a simple lexicon, but is really designed to point the student to the larger lexicon with a minimum of trouble.

It should be noted that these helps are not ideal. Rienecker's book can be a crutch that makes a student forget his verb forms since some of the work is done for him. Kubo's work in the New Testament and Einstpahr's in the Old can become a substitute lexicon and keep the student from checking the fuller material in either Arndt and Gingrich or in Brown, Driver and Briggs. Realizing, however, that the majority of Christian workers use the original languages little, if at all after they graduate from Seminary, the advantages of these tools far outweigh the disadvantages. These books are thus a welcome help to the use of the original Greek and Hebrew in both preaching and teaching.

THE PROBLEMS WITH PASTORS— AND POSSIBLE SOLUTIONS

by Haddon W. Robinson

"**P**reachers don't get paid much, but you can't beat the hours—11 to 12 on Sunday." That wisecrack sums up the attitude of the uninformed, but it is a sick joke. Being the pastor of an evangelical congregation in the mid 1970s demands a seventy to eighty hour work week and in fact may be the most demanding and frustrating task in Christendom. Morale often suffers, and it is a rare man who has not considered dropping his cross after having picked it up to follow



Dr. Carl F. Henry, lecturing at O.T.S. Intersession on "The Inerrancy of the Scriptures."

Christ. At least five factors contribute to a pastor's frustration.

VOCATIONAL AMNESIA: Many men suffer from vocational amnesia—they don't know who they are supposed to be. A pastor of a thriving congregation must wear an assortment of hats—biblical scholar, theologian, counselor, educator, administrator, spiritual leader and communicator. He is to be an example in the community and a devoted family man. The people in the pew feel that a pastor should be free from self-serving attitudes and desire for acclaim, sensitive to the varied needs of his flock, but sure enough to handle crises calmly, and secure enough to admit his limitations. Yet in the final analysis the pastor may discover that his effectiveness is not based on piety at all, but on something as crass as "noise, nickels and numbers."

Complicating this may be a passive dependency pattern created in many pastors because their training, placement, compensation, and evaluation are controlled by others. This colors a pastor's self-image. As one psychiatrist put it, "the community sees ministers as well-meaning lightweights, and they see themselves that way."

IGNORED PRIORITIES: Without a job description, pastors face a second problem—ignored priorities. A majority of evangelical churches still expect

their pastors to speak three or more times a week, with the result that the minister is over-exposed and under-prepared. While a few congregations have explored alternatives to the Sunday evening preaching service, adequate sermon preparation continues to pose a major problem to the activist pastor, and exhausting schedules and poorly defined goals make intensive study impossible.

Counseling often forces itself into a pastor's priorities and creates its own set of problems. Divorce, abortion, suicide, homosexuality, sexual looseness not only affect the secular world; they come knocking at the pastor's door. Those coming to his office sometimes believe that with a few magic words he can fix anything. Such grandiose expectations can seduce a pastor into believing that he is a notch or two above other humans, thus isolating him from meaningful contact with others. In addition, pastors may come to feel an even deeper sense of inadequacy because they are unable to deal effectively with the compound, complex problems that are presented to them for solution.

PHILOSOPHY OF MINISTRY: Still another area of stress lies in determining a working philosophy of ministry. Some more traditional pastors regard themselves as "God's man in the community." A psychiatrist might label them workaholics, but they see themselves called of God to devote most of their waking hours to church work. They feel guilty if they take significant time away from church work to spend with their wives and children. As one neglected wife put it, "I was prepared to lose a husband to the church, but my children never agreed to be orphans." The wife of a well-known church leader convinced her husband that he should spend Thursday evenings at home. "He was miserable," she admitted. "It was like putting an animal into a cage. I decided not to ask him to do it again."

Other pastors play a less authoritarian and more relational role as church leaders. Usually these men feel comfortable in allowing others in the congregation to assume strong leadership responsibilities, and they in turn limit the time they spend working for the church. Unfortunately, such a pastor does not escape tension. Evangelical churches on the whole still see the pastor as set apart by God, and members may feel that



Dr. R. R. Matheson, Dean of O.T.S. discusses Intersession program with Dr. Henry.

the minister not totally involved in church work is lazy or lacks devotion to Jesus Christ.

THE 'IKTHUS BOWL': This leads to a fourth area of frustration. The pastor's family may feel that they live in an "Ikthys bowl." To meet the exaggerated expectations forced upon them by some congregations, the family feels that it must maintain a front, an image of harmony. Because they would be "letting the team down" to admit pressing personal problems, they fail to seek out professional help. Fortunately, some changes have taken place. The role of the pastor's wife is emerging as just that—the pastor's wife. Formerly, she was regarded as "the first lady of the church." Now an increasing number of congregations expect no more from her than they would from any other committed woman in the church.

REWARDS: Finally, a pastor may face frustrating problems because he serves within one of the poorest reward systems any professional has to face. While he is expected to work long hours and to have had a graduate education, he is usually underpaid and under-housed. If he should raise questions about his salary, he may be regarded as unspiritual. Credit bureaus insist that ministers are very poor risks. This may be an indictment



Attentive class listens to Dr. Carl Henry.



Dr. Ian Rennie of Regent College, shared Intersession with Dr. Henry and Dr. Roger Nicole.

of churches rather than of a minister's integrity.

FOUR WAYS TO HELP

What can be done to help reduce the frustration? First, seminaries need to offer ministers realistic training that helps them to cope with what actually takes place in local congregations. Many seminaries prepare future pastors to be graduate students, but they do not prepare them for what in fact goes on in modern life.

Secondly, pastors need to shape their priorities and be shaped by them. Only if the pastor has a clear concept of what ministry involves will he be able to sort out the important from the trivial. Third, pastors and their wives need help in responding creatively to the particular pressures that may lead to their destruction. Unless they learn how to say "no" to the collective bottomless pit of a congregation's dependency needs, they will not be able to say "yes" to the commitment that they have made to each other. Pastors must recognize that they have sworn to their wives before God what they have never sworn to their congregations, even the most sacred of ordination vows.

Finally, ministers should be trained to develop clear job descriptions and enter into contract negotiations when a church calls them. At first this appears unspiritual, but many future difficulties could be avoided if a minister could negotiate salary, living arrangements, and car expense without embarrassment. Churches, too, need to be educated that it is the work of God and not the congregation to keep their pastor "poor and humble."

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The new Ontario Theological Seminary building opened January 1977.

The Glory of the Ministry What Gives Glow to God's Work

by Dewitt Matthews*

What I have written in the rest of the book delineates some tantalizing flaws in many ministers, I readily admit. But the ministry itself is a totally noble profession, and most ministers are steadily faithful to their God-given responsibilities. It's time, therefore, that I praise the glory of the Ministry and not continue to describe the foibles of the faithful.

Perhaps no modern minister ever had so high an estimate of the ministry as did Paul the apostle. He gloried in it and worked at spreading God's truth far and wide; yet all the while he endured his irritating "thorn in the flesh" uncomplainingly. The burden of caring for the churches also pressed heavily upon him as he went hither and yon organizing new preaching stations. So serious was his appraisal of the complexities of the ministry and his responsibility for preaching the gospel that he once exclaimed, "Who is sufficient for these things?" (II Cor. 2:16).

Of course, the answer is that no one is adequate for the multiple expectancies required of the twentieth-century minister. Therefore, some do not remain with it, concluding that the ministry's heavy demands are beyond a human being's power to endure. Others react negatively to the low level of remuneration they can reasonably expect. Still others reject the cramped, obsolete housing that is often provided; and yet still others flee from the impossible extra-curricular demands made upon them by unthinking members of the congregations.

Actually, all ministers who enter some other line of work have their own reasons for doing so. Therefore, we should not condemn them when they look elsewhere for career fulfillment. The ministry is not for everybody, but it is peculiarly for those whom God calls into it.

MINISTERS STILL FAITHFUL

Fortunately, there are multitudes of persons who are still faithful to the task, and will be faithful as long as they live. They are not perfect, but each one knows his own flaws, but they are committed to the ministry in

good days and bad. If they consider another vocation, they generally keep this inclination to themselves, and diligently "plow the field to the end of the row."

These ministers are not seeking easy places in which to serve. Rather, they humbly accept the place that God provides. When they preach, there's a heavenly glow in their eyes and a certainty of conviction in their voices, for they believe that God has chosen them to be His channels of communication to others. Therefore, once committed to the ministry, they stay with it—some aspect of it—to the end. Enticements to leave for something else fall on deaf ears. These persons have no time for dillydallying or for toying with other options, for they generally conclude with the apostle, "Woe is me if I preach not the gospel." So they stay in the ministry because God put them there, and they'd rather please God than men.

THE MINISTRY'S GLOW

What then, is the glory of such a calling? The ministry's glow comes in part from its origin. It cannot be manufactured, or bought, or traded for. Rather, God gives it, for He calls persons to this task. In a real sense it has heaven's glow because it comes from there. Those who believe that the ministry is just another profession, much like all others, will more easily leave it when the going gets rough than will those who believe that God Himself chose them to bring heaven to earth. So the ministry's source contributes to its glory.

Another reason for its glory is that it deals with the human dilemma. People are its chief concern, not things. All of life's human misery and complexity constitute the ground of its labor. Wherever people hurt, the ministry is there. Whenever questions about life's eternals arise, the ministry attempts to bring God's answers into the confusion. Whenever doubts and uncertainties cloud faith's sky, the ministry clarifies the issues, supplying guidance to dependable answers. Many ministers' greatest contributions are right here!

For instance, as I was leaving the pastorate to join a seminary faculty the telephone rang. The voice of a young housewife came pleadingly to me. "Pastor," she asked, "what will we do

if you go away? We've never had anyone before who loved us so surely, who was always with us in sorrow and struggle, who supplied answers to life's enigmas and who continued to believe in us when it was hard for us even to believe in ourselves. Oh, how we will miss you!" This intimate kind of relationship is certainly a part of the ministry's glory. For the sickness of human beings is its chief area of concern. Jesus even said that He had come to minister to those who were ill, for the healthy had no need of such care.

IT IS HEAVENLY

The ministry's glory, then, is heavenly only because it originated there. Its area of operation is the struggling human scene, so it is expendable on behalf of humanity. It is not here to be ministered to, but to minister. That's a bright part of its glory. But there's still another reason for the ministry's glory: the payoff in lives saved, life's directions changed, and hope for God's tomorrow supplied. What faithful minister cannot recall the names of those who now populate the kingdom of God but were formerly alien to God's redemption?

On a return preaching engagement to one of my former pastorates where I had stayed ten years, people came by scores to remind me of my part in their religious development. A decade had gone by so that those who were once children were now adults. "You probably don't remember," they said, "but you baptized me," or "I surrendered to preach under your appeal," or "God called me to the mission field as you preached," or "your wise counsel saved our marriage."

IT IS LOVING

As we shook hands or embraced tears flowed freely. None of us was embarrassed by the emotion. But when I left I thought, "Here is the payoff in the ministry. It's the impact the minister makes on other lives. It's the contribution given to life's direction and stability, plus the people's expressed gratitude for such consideration!" The ministry's glory, then, comes primarily because of its heavenly origin, its concern for humanity's plight, and its spillover value into the lives of others.

Many faithful ministers are steadily on the job, day in and day out, loyal in little things as well as in big, staying in

God's work because they enlisted for the whole journey. Each of these people has his own peculiarities, his own shortcomings, his own awkward ways of functioning. Although his feet are made of clay, he's still God's angel of mercy and redemption; he's God's nobleman who makes up for his capercutting brothers in the ministry. For these choice souls are faithful to God's purposes all the way to the end. Some are brighter than others, and more talented. Some are more eloquent than their halting comrades in the faith. But most of them are everlastingly faithful and deserving of those uplifting words, "Enter thou into the joys of the Lord!"

IT IS HEALING

If, therefore, God calls you to heal humanity's hurt through the ministry, the payoff will be in the lives you ultimately direct toward God's grace. Brothers, come join the fellowship of the faithful! It's a hard assignment, but it's well worth everything you can give it.

Amen and amen!

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Capers of the Clergy, by Dewitt
Matthews, Baker Book House,
Grand Rapids, Mich.

HELPS FOR DOCTRINAL PREACHING

Finding material for doctrinal preaching is not always an easy task, but a number of recent publications can be of assistance to the busy Christian worker.

Berkouwer on *The Church* (Eerdmans, \$9.95) is not easy reading but is worthy of careful study. The church is treated on the basis of the statement in the Nicene Creed "I believe in one holy catholic and apostolic church". This latest work in the Studies in Dogmatics series feels that the church can be best explained under these attributes of unity, catholicity, apostolicity and holiness.

Also of note is an *Introduction To Puritan Theology: A Reader*, edited by E. Hindson (Baker, \$8.95). It contains articles on Scripture, God, man, Christ, justification, sanctification, etc. by such stalwarts as Thomas Manton, John Owen and John Bunyan.

A somewhat different approach is

found in *Interpreting Basic Theology* by Addison H. Leitch (Hawthorn, \$2.95). This is a simple and yet extremely helpful survey of basic Bible doctrines. One of the values is the abundance of clear illustrations that accompany the truths expounded by the author.

Much less helpful is a series of theological essays by J. R. Lucas, *Freedom and Grace* (Eerdmans, \$7.95). His treatment of sin leaves much to be desired and is an illustration of how he approaches many of the basic themes of the book. He denies the historicity of Adam and the temptation account and states (p. 42) he knows of no Christians who really take these chapters as a literal account of what really happened! It is not surprising then that he has difficulty accepting the Biblical truth of the vicarious atonement as well.

A new work on a more specific area is that of Os Guinness, *In Two Minds* (Inter-Varsity, \$4.95). The author discusses the subject of doubt and the Biblical data related to it. He sees doubt not as sinful in itself, but as a serious phenomena that must be dealt with properly. Doubting is wavering between faith and unbelief. It is like the amber light that may at any moment change to the green of faith or the red of unbelief. He analyzes doubt into seven categories and demonstrates how each should be dealt with in a unique way. The author demonstrates the same skills of clear thinking and readable style that characterize his previous best-selling book, *The Dust of Death*.

For those interested in eschatology there is *The Blessed Hope and the Tribulation* by John Walvoord (Zondervan, \$3.95). This paperback is a defence of pre-tribulationism and is for the most part a response to Gundry's book which was published a few years ago.

On a more basic level is *The Living End* by Charles Ryrie (Revell, \$4.95) which contains a series of prophetic themes written in simple language. Another book on the same level is *Israel: A Biblical View* by William LaSor (Eerdmans, \$2.95). This is a brief non-technical treatment of the role of Israel in God's plan. He sees a future for Israel as a nation but tries to steer a course between covenant theology which tends to identify the church with Israel and dispensational theology which makes a clear-cut distinction

between God's program for the church and for Israel.

Two recent books on Apologetics are *Dear Agnos* by A. J. Hoover (Baker, \$7.95) and *Christian Apologetics* by Norman Geisler (Baker, \$9.95). Geisler's book is the more well-thought-out of the two, although not all will agree with his methodology as he seeks to establish a Christian apologetic. The book is in three parts, moving from methodology to theism to Christian apologetics.

A new publication surveying the present scene in contemporary theology is edited by S. Gundry and A. Johnson (Moody, \$8.95). This is a brief general survey of current offerings on the theological smorgasbord today. It contains chapters on such phenomena as process theology and theology of hope. The final chapter by H. O. J. Brown explores the evangelical option and contains a timely warning to evangelicals lest they be infected by contemporary thought.

R.R.M.

SHELF WEALTH FOR PASTORS

One man's experience with good books

The General Business of Ministers

by Matthew Francis, M.A., B. Litt.

From a barrow-bookseller in the Market Place, Cambridge, I bought Richard Baxter's *The Reformed Pastor* for sixpence. But I did not discover until fairly recently how valuable this copy was. Let me explain.

Richard Baxter was born in High Ercall, Shropshire, in 1615. He died in London in 1691. In the intervening seventy-six years he made a tremendous impact upon the church at home and overseas. Of Baxter, Dr. Samuel Johnson told James Boswell, "Read any of Baxter's books: they are all good."

His ministry began in London. After serving in several places, he ultimately settled in Kidderminster. He stayed there sixteen years, and only left because of the 1660 civil war.

When he went to Kidderminster the town had an unsavoury reputation. By visitation Baxter found that only about

one or two families in a street held family prayers. Sundays were play-days. When he left, the town had been transformed. This had been done by his method of visitation. He visited every home. He insisted that the whole family be present when he called. Then he taught them the catechism, basic Bible teaching, and he encouraged them in family prayers. This he supplemented with his Sunday preaching. He fostered family worship. All this he did consistently.

Heavy Demands on Time

Despite all the time this system took, he found opportunities to write books, as well as to keep up a voluminous correspondence. One wonders how! Of course, he had no telephone to distract him, nor television to distract him. Nevertheless, the demands on his time were heavy.

It is amusing yet sad to read part of Baxter's letter to the commentator Matthew Poole: "I have never any remedy," he says, "but patience for booksellers' and printers' faults. For my part I get not a farthing to myself for any book I print."

Of his books, two are very well known. They are, *The Saint's Everlasting Rest*, and *The Reformed Pastor*. The preface of the latter is addressed to "My revered and dearly beloved brethren, the faithful ministers of Christ in Britain and Ireland." It seems that many of his clerical friends had urged him to put on paper the secret of his success. He goes on to explain that many clergymen who were concerned about their own parishes asked to meet him to discuss their problems with him. This they did in Worcester in December 1655.

It became a time of self-examination, a time of solemn personal humbling, and a time of personal prayer for pardon. Every man present felt his own neglect of his ministry, and his own need to reform his ways. As a result of this meeting of ministers, Richard Baxter consented to publish the book, *The Reformed Pastor*.

The book has behind it the authority of experience. Baxter had proved for himself the methods he urged on others. His book also had spiritual power. That it was often reprinted is significant.

The first edition appeared in 1656; the second edition followed a year later, slightly enlarged. Baxter had

added an appendix, 'To answer the objections of some.' The book was also included in full in the collected editions of Baxter's *Practical Works*.

First Abridged Edition

In 1766 the first abridged edition appeared. Forty years later another abridgement was published, with a third abridged version in 1829. But the last edition of *The Reformed Pastor* to be printed in full as a separate volume was in 1860. To my belated delight, this was the edition I had bought for sixpence.

Baxter influenced his own day. His influence vaulted denominational and geographical boundaries: it spanned the centuries. It can be influential today. Why? The conditions which prevailed in his day, prevail in ours. So does the remedy.

The Reformed Pastor demands that ministers of the Gospel first take heed to themselves: to examine their own fitness for the ministry; to examine their position before God. Richard Baxter begins with the minister's own life in the sight of God.

The Reformed Pastor then demands ministers to examine their work. Do they really look after the flock? Have they a true concern for the souls of those committed to their care? Do they depend on their own talents to carry out their ministry, or do they rely on the help of the Holy Spirit? Every aspect of the minister's life is scrutinized before the author deals with the techniques of visitation, teaching and preaching.

The book closes on the 'Reformed pastor's dedication to his Lord, to his Bible, to his flock. "Stir up yourselves to the great work of God," exhorts Baxter. "When you are upon it, do it with all your might . . . Write on your study door—'My general business: serving the Lord with humility of mind; My special work: Take heed to yourselves and to all the flock; My doctrine: Repentance toward God and faith in the Lord Jesus Christ . . .' And write on your heart, 'Seek first the Kingdom of God.'"

And as every Christian is a servant, a minister of our Lord Jesus Christ, the message is applicable to every saint.

From "Life of Faith" with permission

More than 100 years ago (in 1865), J. C. Ryle wrote something about the Bible that is just as relevant today as it was then.

In the midst of the confusion and consternation that surrounds the present controversy over the inspiration of scripture, the following remarks are a refreshing and challenging reminder that we are not building on shifting sand, but we are indeed

The Divine Inspiration of the Holy Scriptures

by J. C. Ryle, B.A.



"On one point of vast importance in the present day, the reader will see that I hold very decided opinions. That point is **inspiration**. I feel no hesitation in avowing that I believe in the **plenary inspiration** of every word of the original text of Holy Scripture. I hold not only that the Bible **contains** the Word of God, but that every jot of it was written, or brought together, by Divine inspiration, and is the Word of God.

"I entirely disagree with those who maintain that the writers of the Bible were partially inspired, or inspired to such a limited extent that discrepancies, inaccuracies, and contradictions to the facts of science and history, must be expected and do exist in their writings. I utterly repudiate such a theory. I consider that it practically destroys the whole value of God's Word, puts a sword in the hand of infidels and sceptics, and raises far more serious difficulties than it pretends to solve.

Plenary Inspiration

"I grant freely that the theory of "plenary verbal inspiration" involves some difficulties. I do not pretend to answer all the objections brought against it, or to defend all that has been written by its supporters . . . but I do maintain that all parts of the Bible are equally "given by inspiration of God," and that all are to be regarded as God's Word. If we do not see the Divine character of any particular part, it is because we have at present no eyes to see it. The humblest moss is as much the handiwork of God's creative power as the cedar of Lebanon. . . . The least verse in the Bible is just as truly "given by inspiration" as the greatest . . .

"I am content to remember that all inspiration is a miraculous operation of the Holy Ghost, and, like every opera-

tion of the Holy Ghost, must needs be mysterious. It is an operation of which not forty men in the world have been made the subjects, and the manner of which not one of the forty has described. It stands to reason that the whole question of inspiration, like everything else supernatural, must necessarily contain much that is mysterious, and much that we cannot explain. But the difficulties of the "plenary verbal" theory appear to me mere trifles, compared with those which surround the counter theory of "Partial inspiration."

The Perilous Alternative

"Once admit the principle that the writers of the Bible could make mistakes, and were not in all things guided by the Spirit, and I know not where I am. I see nothing certain, nothing solid, nothing trustworthy in the foundations of my faith. A fog has descended on the Book of God, and enveloped every chapter in uncertainty! Who shall decide when the writers of the Scriptures made mistakes, and when they did not? How am I to know where inspiration ends, and where it begins? What I think inspired, another may think uninspired! The texts that I rest upon may possibly have been put in by a slip of the pen! The words and phrases that I love to feed upon, may possibly be weak earthly expressions, in writing which the author was left to his own private uninspired mind! The glory is departed from my Bible at this rate. A cold feeling of suspicion and doubt creeps over me as I read it, and I am almost tempted to lay it down in despair. A partially inspired Bible is little better than no Bible at all. Give me the "plenary verbal" theory, with all its difficulties, rather than this. I accept the difficulties of that theory, and humbly wait for their solution. But while I wait, I feel

that I am standing on a rock. . . .

No Defect in God's Word

"For my own part, I believe that the whole Bible, as it came originally from the hands of the inspired writers, was verbally perfect and without flaw. I believe that the inspired writers were infallibly guided by the Holy Ghost, both in their selection of matter and their choice of words. I believe that even now, when we cannot explain alleged difficulties in Holy Scripture, the wisest course is to blame the interpreter and not the text, to suspect our own ignorance to be in fault, and not any defect in God's Word. The theological system of modern days, which delights in magnifying the so-called mistakes of the Bible, in explaining away its miraculous narratives, and in making as little as possible of its Divine character and supernatural element, is a system that I cannot away with. It seems to me to take a rock from beneath our feet, and plant us on quicksand. It robs us of bread, and does not give us in its place so much as a stone.

"Nothing, to my mind, is so unutterably painful as the patronizing tone of compassion which the modern advocates of "partial inspiration" adopt in speaking of the writers of the Bible. They write and talk as if Paul and John and their companions were nothing better than well-meaning pious men, who on some points were greatly mistaken, and far below our enlightened age. They speak with pity and contempt of that system of divinity which satisfied the master builders and giants of the Church in by-gone days! They tell us complacently that a new theology is needed for our age, and that a "freer handling" of the Bible, with pens untrammelled by the fetters which cumbered former interpreters, will produce, and is producing, wonderful results. I thoroughly distrust these new theologians, however learned and plausible they may be, and I expect the Church will receive no new light from them. I see nothing solid in their arguments and am utterly unmoved by them.

God's Precious Word

"I believe that the want of our age is not a more "free" handling of the Bible, but more "reverent" handling, more humility, more patient study, and more prayer. I repeat my own firm conviction, that no theory of inspiration

involves so few difficulties as that of "plenary verbal inspiration." To that theory I entirely adhere . . . Translators are not inspired, and all are liable to err. The "plenary verbal inspiration" which I firmly maintain, is that of the original text of Scripture, and not of any translation."

(From the Preface to *Expository Thoughts on the Gospel according to John* by J. C. Ryle, B.A., 1865, as printed in the Quarterly Record of the Trinitarian Bible Society, April 1976.

BOOK REVIEWS for O.T.S.

Interpreter's Dictionary of the Bible: Supplementary Volume (G. R. Welch, \$17.95). The volume brings up to date the original four volume dictionary by the same name which was published in 1962. The Interpreter's Dictionary is well known for its non-conservative approach and this new volume is no exception. It is encouraging at the same time to have some articles written by such conservatives as E. Earle Ellis and Ward Gasque. The bibliographies with each article are helpful and bring the research material up to date. For those who found they could use the original four volume set with caution and profit, the same will be true of this supplement. *RRM*

The New International Commentary on the Old Testament: The Books of Joel, Obadiah, Jonah and Micah by Leslie C. Allen (Eerdmans, \$9.95). This volume done by an evangelical scholar from London Bible College in England is a fine addition to this well known series of commentaries. The author writes for both the scholar (among other places in the introductory sections of each book and the footnotes) and for an imaginary traditional Christian who knows and values his New Testament, but is very hazy about the Minor Prophets. *DAL*

The Minor Prophets by Charles L. Feinberg (Moody Press, 1976, \$7.95). This book is made up of five volumes formerly published in the series Major Messages of the Minor Prophets. The author, dean emeritus at Talbot Theological Seminary has given to the pastor and interested lay student a very readable and useful book on the Twelve Prophets, whose writings though called The Minor Prophets are of major importance in understanding the message of the Old Testament. *DAL*

Christian Theology by Emery H. Bancroft (Zondervan Publishing Co., 1976, \$8.95). This volume is a compilation of the best writings in the whole area of theology with interpretation from the dispensational and premillenial position. *WRF*

In 1961 this book was revised and updated by O.B.C.'s Dr. W. Foster who has reviewed it for the Seminary.

THE INCOMPARABLE CHRIST

HE came from the bosom of the Father to the bosom of a woman. HE put on humanity that we might put on divinity. HE became the Son of Man that we might become the sons of God. HE left the region where the rivers never freeze, winds never blow, frosts never bite, flowers never fade; where no doctors are needed, because no one is ever sick; where graveyards never haunt, death never comes, where no funerals are ever conducted.

HE was born contrary to the laws of nature, lived in poverty and was reared in obscurity; only once did HE ever cross the boundaries of His own small country; HE had no wealth or influence, training or education, and His parents knew nothing of the niceties of social tradition. In infancy HE startled a king; in boyhood puzzled the wise; in manhood ruled the course of nature. HE healed the multitudes without medicine, and made no charge for His services.

HE never wrote a book, yet all the libraries of the world could not contain all the books that could be written about Him. HE never wrote a song, and yet HE has provided the themes for more songs than all earthly writers combined. HE never practised medicine, yet has healed more broken hearts than the world has ever taken note of.

HE never marched an army, never drafted a soldier, or fired a gun, yet no leader has ever had the volunteers, who under His orders made rebels stack arms and surrender at His command never firing a shot. Great men have come and gone; HE lives on. Herod could not kill Him; Satan could not seduce Him, death could not destroy Him, and the grave could not hold Him. HE laid aside His purple robe for a peasant's gown. HE was rich, but for our sake became poor, so we may be rich.

Do you KNOW Him?

Do you LOVE Him?

Do you SERVE Him?

HOW CANADIANS GIVE

Canadians are one of the most conservative nations on earth when it comes to saving. Saving, for ourselves and our families, is not only sensible, but scriptural. However, sharing with others in need is also scriptural. The following facts tell us that too few of us do share.

22 million Canadians own

32 BILLION DOLLARS in cash reserves

15 BILLION DOLLARS in investments

X BILLION DOLLARS in estates, etc.

The Canadian tax department allows everyone to deduct \$100 for charitable giving, and 97% did—but gave no more. Yet just 3% gave more and only 1/8% gave an average of \$238 while our average national income was just over \$8000. Yet our government allows us to give up to 20% annually for charitable or religious purposes. Pathetic, isn't it?

NAE OFFICER WARNS EVANGELICALS AGAINST GIVING SCANDALS

WHEATON, Ill. (EP)—"Some of the poorest stewardship in all the world is practised by well meaning evangelical Christians," Billy A. Melvin charges in the winter issue of Action published by the National Association of Evangelicals (NAE).

Dr. Melvin, executive director of NAE, wrote in his article "The Scandal": "Bombarded by appeals via radio, television, telephone, direct mail and magazines, they give and give with the false assumption that every appeal made in Christ's name is legitimate and worthy of support."

The evangelical leader urged donors to follow up their cheque with an investigation, making sure that the gift is given to a worthy organization that is fulfilling its announced objectives.



MEMORIAL GIFT PLAN

For several years, friends have been sending Memorial Gifts to the College, in memory of loved ones or friends who have gone "to be with the Lord."

These gifts have not only been a "perpetual memorial" that continues on and on, but they have also been an investment in the Lord's work and lives of young people.

Special *Memorial Gift Plan* cards are available on request. Or just phone or write the Department of Stewardship.

When gifts are received, a beautiful card is sent both to the bereaved and the donor. The gift goes into the work of the Lord as you indicate.

Make your memorial gifts, lasting gifts.

NEW APPOINTMENTS

The Board of Governors of Ontario Bible College is pleased to announce the appointment of Rev. Robert Duez to the position of Academic Dean, OBC, and of Mr. David Bell to the position of Administrative Assistant to the President, both effective June 1, 1977.

Mr. Duez has served Ontario Bible College for 7 1/2 years in the Department of Theology, serving as head of that department for the past 5 1/2 years. He is a graduate of Moody Bible Institute, Wheaton College, Wheaton Graduate School (M.A.), and Westminster Theological Seminary (B.D.). He is presently on sabbatical leave and engaged in a Doctoral program in Theology at University of Toronto. He brings to the office spiritual depth, academic respectability, and an interest in the task and mission of the Church of Jesus Christ.

Mr. Bell has served Ontario Bible College for 12 1/2 years as Chairman of the Department of Christian Education (5 of these at LCBM). During the current year he is serving as Acting Dean, OBC. He is a graduate of London Bible Institute and Theological Seminary, and of Dallas Theological Seminary (Th.M.). His dedication to his Christian calling and his administrative gifts have been evident in the performance of his duties. He also brings to the office an understanding of and commitment to a Christian philosophy of college education.

We commend these men, together with our total faculty and staff, to your continued prayerful support as we look to our Lord, in trust and expectation, for fruitful teaching and training for His service, to His glory and honour.

Victor Adrian, President.

OPEN HOUSE

MARCH 21-23, 1977

8:15 a.m.-4:30 p.m.

All Young People or prospective students are invited to a full College-For-A-Day at Ontario Bible College.

See the new campus. Enjoy College classes. Have a free lunch. Share good Christian fellowship.

For information call:

Dr. W. R. Foster—226-6380
or write to:

ONTARIO BIBLE COLLEGE
3425 Bayview Avenue
Willowdale, Ont. M2M 4B3



David Bell



Robert Duez

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in

O.B.C. HOOPER CHAPEL

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MARCH 8-10, 1977

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DR. JOEL NEDERHOOD
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IN: The College Chapel

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Saturday, April 30, 1977

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All are invited—Young People especially welcome.

A COLUMN OF TRIVIA

ANOTHER DAY FOR WORSHIP?

Sunday worship is losing out to sports, spectaculars (T.V. type) and shopping. The Sunday evening service is a lesson in frustration and futility for most churches.

Now there are moves afoot to select a day for worship that is more compatible with the leisure (or lazy) culture of the Western Church.

(Did you know that in 1976, an association of atheists set Thursday as their "sabbath"?)

Some are opting for Saturday, to the delight of Seventh Day Adventists. But Saturday also conflicts with the weekend obsession.

A few years ago a Toronto church tried Thursday. Alas, it too has flopped.

Now someone suggests Wednesday by saying, "No one worships on that day."

So where do we go from here? The Christian who believes and accepts the Bible, feels, like the early Christians, that the first day of the week, the resurrection day, is most apropos (cf. Acts 20:7; I Cor. 16:2).

But evangelical churches suffer from Sunday malaise as much as nominal groups. What is really needed is a revival of heart interest in worship and the things of God. (See item on "Kicking the Habit" in this issue.)

Only the Holy Spirit can speak to dull minds and lethargic hearts. Let us hold fast to the Lord's Day, lest we lose precious and eternal things.

Come to Church on Sunday!

HOW MUCH ARE YOU WORTH?

There is a biochemist, Dr. Harold Morowitz, at Yale University, who recently had a birthday.

The birthday card he received from his colleagues read:

"According to biochemists, the materials that make up the human body are worth only 98 cents."

Now he was feeling pretty bad about his birthday . . . so he reached

for a catalogue of a supply company and began looking up prices:

hemoglobin—\$285 a gram

insulin—\$47.50 a gram

purified trypsin (an enzyme)—\$36

bilirubin, the bile pigment—\$12

human DNA—\$76

collagen—\$15

human albumin—\$3

acetyl kinase, a substance that activates an enzyme—\$8,860 a gram

alkaline phosphatase—\$225

hyaluronic acid, the cement substance of the tissues—\$175

bradykinin, an amino acid—\$12,000

A real shocker:

follicle-stimulating hormone—\$8 million a gram

prolactin, the hormone that stimulates milk production in the breast glands—\$17,500,000 a gram

Calculating the percentage of each chemical in the composition of the human body—Morowitz arrived at \$245.54 as the average value per gram of a human being.

He then weighed himself—168 pounds . . . 79,364 grams.

Then he remembered: man is 68% water.

He estimated his dry weight at 24,436 grams.

Multiplying that by \$245.54—came to \$6 million.

The Lord has never made anything worth as little as 98 cents. He's never made anything not intricate . . . not precious . . . and not worthwhile. And the height of that creation is man. And God loves all of you!

WHAT IS A WORD OF PRAYER?

We are sometimes told that we will "have a word of prayer". If this is intended for brevity it could be an insult to God. If it has some "preacher" meaning" it is grammatically unintelligible.

Who will save our beautiful English language from the galloping blight of jargon, pomposity, staleness, imprecision, ugliness, plain nonsense or bad

grammar? Perhaps we need a linguistic guerilla attack on some of the word usage of today.

To revert to our original question, which is just one of many that could be (and should be!) asked about the "pulpitese" of today: What is a "word of prayer"? "Now a word from our brother" can mean "be brief or else . . .", or it could be in the wider context in which we call the Bible "the Word of God." But it would seem that "the Word of God" is distinctive and inviolate, and should never be confused with "the word" of man.

Why can't we simply "pray," or "be led in prayer" or "pray together" without any restrictions of time or content? It could be more worshipful and honouring to God.

WHAT PRICE DEDICATION?

The amazement of Ireland is not just the violence and the passions, but the strong motivation that produces them. An old Irish legend tells of a boat race where the prize was the Kingdom of Ulster, and the victor would be "the first one to touch the shore."

A man by the name of O'Neil, seeing his boat slipping out of first place and slowly dropping behind, stood silent for a moment. Then with a swift motion he drew his razor sharp knife, cut off his hand and flung it ashore. His hand was "the first to touch shore" and he won the kingdom.

That bloody hand has been preserved through the ages as the Red Hand of Ulster. It is found on flags, stamps, pennants and billboards. And with the preservation of a legend has come the preservation and pursuit of passions and motives. "Bleeding for Ulster" might well be an Irish motto—certainly of that Protestant element that is so violent and vocal.

If only there was comparable dedication for a more worthy cause than a worldly kingdom, such as the Kingdom of God! We could turn the world upside down—again!

DO YOU FEEL A LITTLE CROWDED?

One square inch of human skin is estimated to contain: 20 blood vessels, 13 sensory points for cold, 78 for heat, 165 for pressure, 65 hairs and

muscles, 100 glands secreting fatty matter, 650 sweat glands, 28 nerves, 1,300 nerve ends to record pain, and 19,500 sensory cells at the ends of nerve fibres.

"Thank you for making me so wonderfully complex! It is amazing to think about. Your workmanship is marvelous—and how well I know it" (Ps. 139:14, L.B.).

NOW WOMEN PALLBEARERS

We have women preachers, women moderators, women deacons and women ushers. It seems we are likely to have women pallbearers too.

A single lady missionary has recently announced that she is adding to her Will a definite instruction concerning the conduct of her funeral. She specifies that she wants **women pall-bearers**. Men for pallbearers are definitely ruled out by her. We wondered if she was being influenced by Women's Lib, but she says none of the men ever took her out while she was alive, so she is going to be sure that none of them take her out after she's dead!

(The Canadian Baptist)

SIX-PAGE 'NEWSWEEK' ARTICLE DUBS 1976 'YEAR OF THE EVANGELICAL'

NEW YORK (EP)—In an article titled "Born Again," the Oct. 25 issue of Newsweek scans the one-third of Americans calling themselves evangelicals and concludes that "evangelicalism is the religion you get when you 'get' religion."

Describing first both Presidential candidates, the magazine names prominent evangelical leaders, assesses political muscle among the group, singles out such phenomena as the "Christian Yellow Pages" in Miami, and identifies differences such as views on the inerrancy of the Scriptures.

The conversions of Charles Colson, Eldridge Cleaver, Jimmy Snow, Carolyn Torbert, Hudson Armerding, and Mark O. Hatfield are carried in the first person as testimonials.

"Evangelical Christianity has been

growing quietly for ten years—often at the expense of played-out mainline churches," the authors conclude, "but . . . just as the nation is at last taking notice of their strength, evangelicals find their house divided."

Too bad.

KICKING THE HABIT!

Since the medical world has linked lung cancer with the vile habit of smoking, many slaves of the "weed" have been able to kick the habit.

This is one area of "habits" that comes to mind. But it isn't the only one. For the Christian who doesn't smoke or have any of the other habit forming evils, there may well be some "habits" to get rid of.

A pastor exhorted his people to get "the evening service habit". Does God want us to worship Him out of habit, or from a deep, spiritual motivation? Surely an attentive ear and a prepared heart are better than a body! And a sleeping one at that!

And the same could go for much Christian activity—habits instead of heartbeat. We need to examine why we do something or why we go somewhere—and make sure it is for God and not because of habits, good or bad.

THE POOR WRITER'S ALMANAC

When I write, "Free-lance writer" in the blank after "Occupation:", I still expect to hear someone laugh.

My husband put a three-word sign by our gate and got a hundred dollars per word. I still feel lucky to get a penny a word. (His sign said "Hay for Sale.")

I like to think my son is a budding writer so I started reading his story with great interest. It was simply and tastefully entitled "My Family." About me, he wrote, "My mother writhes." Either he can't spell or he faces a very "punny" future as a writer.

I wrote a letter of complaint to a food manufacturer and we got a huge box of free food. My husband said, "Maybe you should stop writing for magazines and start concentrating on buying impure food."

(Lifeline)

THE RELUCTANT PARSON

(with apologies to William Shakespeare)

To visit or not to visit,
That is the question:
Whether 'tis nobler to sally forth
And ring the door bells
On the chance that someone's home
Or take arms against the pastoral
round
And by decision end it!
For thus we end the headache
and the thousand "outs"
the modern visitor is heir to.
'Tis a consummation devoutly
To be wished!
And yet—my conscience prods
To carry on against all odds:
For in the sleep that comes
At dead of night
What dreams may come
What ghosts rise up to haunt me,
And accuse of gross neglect
And lack of pastor's care.
Aye, there's the rub!
The visions in the night
Must give us a pause!
And who can bear the thoughts
Of those neglected?
Perchance we miss
A lonely, heartsick soul,
By-pass a person low with doubt,
Fail one whose need is great,
All needing words of
courage, cheer and hope.
What's in a name?
Much more than meets the eye,
My friend.
He whom we call Mr. Flower
Whose name is really Mr. Rose:
A Rose by any other name
Is not so pleased!
'Tis here the pastor's call
Puts names to faces,
And that in itself is no small thing!
So, lest the native hue of resolution
Is sicklied o'er with the pale cast of
thought,
And plans of calling come to naught
And lose the name of action,
I shove reluctant self outside the
door,
And hie me out,
And find at end of day
A satisfaction found no other way.

Moir A. J. Waters

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A NEW LOOK AT RESPONSIBILITY

When Missionaries go overseas to a great urban centre, they find residence in the midst of need, and minister there.

At home, people flee to the suburbs and isolate themselves from need. Why cannot Christians at home have the same sense of commitment and dedication as those who go overseas?

Ever hear of someone buying and renovating a house in downtown Toronto, or any other city, in order to be a Christian presence and witness there? Let's keep our Christian service in proper balance and perspective.

What are CHURCHES for
but to raise missionaries?

What is EDUCATION for
but to train them?

What is COMMERCE for
but to carry them?

What is MONEY for
but to send them?

What is LIFE for
but to fulfill the purpose
of missions: the enthroning
of Jesus in the hearts of men?

—Augustus H. Strong

"We need men and women dedicated to Jesus Christ, not the leaky, self-expressive drips, the kind that leave a dark-brown stain in the kitchen sink".

—Dr. Jess Moody

ALUMNI HELP WANTED!

For some time the editor of the Re-corder has been asked and urged to write a history of Ontario Bible College. Since a great deal of research will be required, alumni help is sought.

Would graduates of Toronto or London please note the following requirements: Any historical data, memorabilia, pictures or memories of your time at College, dealing with events or individuals, or other stories will be appreciated.

You need not be concerned about literary style. That's our job.

But please, sit down and write anything that you consider interesting, important, humorous or part of our College history. Mail soon to:

The Editor
Evangelical Recorder
3425 Bayview Avenue
Willowdale, Ontario
M2M 4B3

Since a comprehensive and interesting history will take a couple of years, PLEASE DO NOT DELAY WITH YOUR MATERIAL. WE NEED YOUR HELP. Thanks in advance.

D.C.P.



Rev. John Pomeroy, of A.E.F. shares mission information with students.

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TEACHERS WANTED

The Christian Academy of Western Ontario, London, is interested in interviewing experienced Christian teachers for positions at the elementary and grade nine level for the 1977-78 school year.

Please contact: Rev. J. Bruce Vincent, 567 Jamaica Court, London, Ontario N6K 1N2.

Alumni News

Compiled by: lone Essery

ON THE HOME FRONT

*REV ROY LAWSON '53 became Secretary of Church Ministries Commission on November 1, 1976, and assistant to the General Secretary of the Fellowship of Evangelical Baptist Churches on January 1, 1977.

*REV. FOO LIEW, B.Th. '74, was ordained at Cedarside Baptist Church, Flesherton, Ont. on December 10, 1976.

*REV. EUSTACE O. MEADE, B.Th. '62, commenced his ministry at First Baptist Church, Huron St., Toronto on November 1, 1976.

*MR. KENNETH MORGAN, B.Th. '70, received the B.A. degree from the University of Toronto on December 1, 1976.

*REV. LORNE E. SMITH '38 commenced his ministry at the Baptist Church in Claremont, Ont. on January 1977.

*REV. & MRS. WM. T. BROWN '38 (FLORENCE DERBECKER '36) after 40 years of ministry, retired in December, 1976, from Marchmount and West Oro, Ont. Baptist Churches.

*MR. LAIRD CHRISTIE, B.Th. '60 received the Ph.D. degree in Social Anthropology on December 3, 1976, from the University of Toronto.

*MR. KENNETH HAYES '46-'47 was inducted into the ministry of Ailsa Craig—Parkhill—Denfield, Ont. Baptist Churches on January 11.



Rev. Paul Estabrooks of F.E.B.C. (Philippines) was a key speaker.

*MR. & MRS. JAMES CUNNINGHAM, B.R.E. '68 (RITA KOTRUS '66-'67) have moved to the Head Office of Christian Service Brigade in Burlington, Ont., after eight years as British Columbia Regional Director. Having completed the Masters degree in Adult Education at N. Illinois Univ. in December, 1976, Jim is now Manager of Program Research and Development for the 470 churches using the C.S.B. program in Canada.

ON FURLough

*MR. & MRS. JOHN ADAMS, B.Th. '73 (CAROL, B.R.E. '73) from Quito, Ecuador (W.R.M.F.) in December, 1976.

*MISS GRACE ALLISON, B.R.E. '66 (A.I.M.) from Tanzania, E. Africa in March.

*MR. & MRS. PETER AMY (RUTH TOLLEY '49) from Bolivia (C.B.O.M.B.) on leave of absence in October, 1976.

*MISS GERTRUD BAUMANN '63-'64 from India (L.M.) in May, 1976.

*MISS LAURA COLLAR '44 from Israel in January for six months.

*MISS ZAIDA ENGLAND '39 (T.E.A.M.) from India in January.

*MISS MILDRED GOULDING '41 (C.B.O.M.B.) from Bolivia, S.A. in August, 1976.

*MR. & MRS. CHARLES JOHNSON '51 (N.T.M.) from Bolivia, S.A. in March.

*MISS BETTY LAING '38 (O.M.F.) from Singapore in December, 1976 for six months.

*MR. & MRS. MAX ROJAS (MARGARET CULP '49) from Bolivia in January.

*MISS LORRAINE SHELSTAD, B.R.E. '68 (O.M.F.) on leave of ab-



Rev. George McAlpine of T.E.A.M. talks to two visitors at the Missionary Conference. At right is Linda, daughter of Registrar Gordon W. Dorey.

sence from Thailand in August, 1976.

*MR. & MRS. DEREK SMITH (ULLA TERVONEN '57) from Mauritania, W. Africa in August, 1976 (W.E.C.).

*MR. & MRS. WILLIAM TUCK '54 (S.I.M.) from Nigeria in August, 1976.

*MR. & MRS. HAROLD VANDERLIP '60 (MARILYN DUNCAN, B.Th. '61) from India (C.E.F.) in July, 1976.

*MISS FERNE BLAIR '47 (O.M.F.) from Malaysia in February for six weeks.

*MISS LOUESE CAMERON '64 (A.I.M.) from Kenya, E. Africa, in February for a short furlough.

*MISS THELMA CLARK '47 (T.E.A.M.) from Japan in March.

TO THE FIELD

*MR. & MRS. JOHN AUSTING (JUNE HARRINGTON, B.Th. '61) to Papua New Guinea, on January 8 (W.B.T.).

*REV. & MRS. JACK BART '61 (MARGARET ROSE '60) to Argentina, S.A. in March (G.M.U.) following a three month furlough in Canada.

*MISS MARILYN BRIARD '66 (A.I.M.) to Blukwa, Zaire, Africa on November 30, 1976.

*MISS LEONA CRESSMAN '46 (B.M.M.F.) to India in February, following a brief furlough in Canada.

*MISS LOIS CUNNINGHAM '71-'72 (U.F.M.) to Brazil, S.A. in February, following a three month furlough.

*MISS JANE DALE '65-'68 (H.I.M.) to Hawaii in March following a short furlough in Canada.

*MISS JOAN DELGATY '72-'73 (W.B.T.) to Bogota, Colombia, S.A. in December, 1976.

*MISS VELMA FOREMAN, B.R.E. '59 to Papua New Guinea (W.B.T.) in January.

*MISS BETH HUDDLESTON '58 (W.R.M.F.) to Epp Memorial Hospital, Shell, Ecuador, S.A. in February.

*MR. & MRS. TOM LEE (MAUREEN SMITH '61) to Papua New Guinea on January 19 (W.B.T.).

*MR. & MRS. JIM MCINNES '67 (PAT RICHARDS '65) to Costa Rica (L.A.M.) in February.

*MISS LILY MAJAK '59 (S.I.M.) to Benin Republic, W. Africa, in March.

*MISS BETTY-LOU SIDER '75-'76 (O.M.S.I.) to Haiti, W.I. in November, 1976.

*MR. & MRS. WARNER SPYKER '64 (B.C.U.) to Holland in September, 1976 after a medical furlough.

*MISS RUTH THOMSON, B.Th. '62 to Brasilia, Brazil, S.A. in October, 1976, after furlough.

*MR. & MRS. DAVID HENNE '59-'62 (MARILYN HANSON, B.Th. '62) to Guatemala, C.A. in December, 1976 (W.B.T.).

MARRIAGES

*MR. MARIO BRUNO, B.Th. '72 to MISS ROSE SINOPOLI at Howard Park Pentecostal Church, Toronto, on August 7, 1976.

*MISS MICHELE GRANT '74-'76 to MR. ROBERT NEAVES in Calvin Presbyterian Church, Toronto, Ont. on December 7, 1976.

*REV. STEPHEN JONES, B.R.E. '73 to MISS KIM STEMMLER on October 2, 1976 in First Baptist Church, Kingsville, Ont. MR. HAROLD STOUFFER, B.R.E. '73 was the best man; MR. JOHN STEVENETT, B.R.E. '73 was organist; MR. STEPHEN FILYER, B.R.E. '73 was an usher; and MRS. MARCIA LITTLE '71-'72 was soloist.

*MRS. CAMERON ORR (MURIEL MOSEY '33-'34, '40-'41) to REV. J. W. GILLINGS '37 on January 8 at West-side Bible Church, Thorold, Ont.

*MR. DAVID BUSH '72-'76 to MISS PAT SLATER at Mount Calvary Baptist Church, Hamilton, Ont. on October 23, 1976.

DEATHS

*REV. RICHARD ADAMSON '45 in Aurora, Ill. on Nov. 12, 1976.

*REV. ERNEST C. BARTRAM '54 in Winnipeg, Manitoba on Jan. 9, 1977.

*CAPT. CONSTANCE BISSEX '26 in Niagara Falls, Ont. on December 6, 1976.

*MISS MINNIE BRIGHTLING '24-'25 in Toronto in the Fall of 1976.

*MISS ELMA ERNST '32-'35 in Kitchener, Ont. on Nov. 11, 1976.

*MRS. J. W. GILLINGS (NORMA DUNK '37-'38) on June 23, 1976, in St. Catharines, Ont.

*MRS. JOHN HARVEY (JESSIE SARAH MANNING '28) in Thunder Bay, Ont. on Nov. 4, 1976.

*MISS PHYLLIS LAWSON '37-'39 in Brighton, Ont. on Sept. 25, 1976.

*MRS. ALEX PATON (GRACE RUSSELL '35-'36) in Calgary, in Oct. 1976.

*MR. IVER RUSSELL (husband of ETHEL DAWSON '31) in Wellesley, Mass. in July 1976.

*MR. VICTOR SMITH (husband of EDNA HODGSON '36) in Montreal, Que. in Nov. 1976.

*MR. WILLIAM OLDFIELD (husband of HAZEL DAY '40) on Jan. 13, 1977 in Mount Hope, Ont.



Miss Verona Dutton of F.E.G.C. told of the call of God in her life.

their very life!

Should this not be so in each one of our lives? Students!—those of us who are graduating and going out into the world to fight the Lord's battles, "conquering, and still to conquer," if we would fight and win—win souls for Him—we "must go forward on our knees!"

If we strike the keynote of prayer in every activity of our daily lives, then alone can we be sure of being in tune with Him.

Let us then make prayer the keynote of our lives! "You can do more than pray, after you have prayed," said the godly Dr. A. J. Gordon, "but you cannot do more than pray until you have prayed."

"The story of every great Christian achievement is the history of answered prayer." To illustrate this would be superfluous, but suffice it to say that the very college we represent, and which is so near and dear to some of our hearts, was planned for in prayer, established with prayer as its cornerstone, and is literally carried on with prayer as the keynote of every phase of its activities. It is in the secret of His Presence, in our Power House, that we students are drawn closest to Him and to each other in the bonds of love and fellowship.

Prayer is our keynote, and it should be our constant ministry. "That man is most immortal who accomplishes most in the ministry of prayer." Take for examples the lives of George Mueller, David Brainard, Henry Martin, Hudson Taylor, and Holy Ann, the Irish Saint. Nothing so enriches one's own life as prayer for others. Job's greatest blessing came when he prayed for his friends. This is true of

BIRTHS

*To REV. & MRS. BRUCE DAVIE, B.Th. '75, a daughter, Michelle, on Nov. 7, 1976, in Pietermaritzburg, S. Africa.

*To MR. & MRS. EDMUND FABIAN '64-'67, twins, Heidi and Kurt, on Sept. 16, 1976 in Papua New Guinea (W.B.T.).

*To MR. & MRS. HENRY HARMS (JEAN FRANKLIN '68) a son, Peter Benjamin, on Oct. 24, 1976, in Hamilton, Ont.

*To REV. & MRS. MARVIN MOUNTNEY '67 (ROBIN ALLSOPP, B.R.E. '68) a son, Tye Nathan, on Nov. 24, 1976, in Cochrane, Ont. and a chosen son, Michael, on July 23, 1975.

*To MR. & MRS. GEORGE POWER (JEAN NORWOOD '72) a daughter, Stephanie, in Cambridge, Ont. on Nov. 27, 1976.

*To REV. & MRS. TERRY TIESSEN, B.Th. '64 (GAIL ROBINSON, B.Th. '64) a son, Jason Murray, on Nov. 15, 1976, in Manila, Philippines.

*To MR. & MRS. DONALD WALCOTT '69-'71 a son, Christopher Mark, on Sept. 21, 1976, in Kenya, E. Africa.

the prayer of Moses, of Jeremiah, also of Daniel, and many others.

"There is nothing too great for God's power, and nothing too small for His love." I do not believe Tennyson himself half realized the great truth of his statement that "more things are wrought by prayer than this world dreams of." I know God answers prayer!

The importance of this prayer ministry in the home base for those in the field has been illustrated often in incidents from my father's early pioneer years.

"Why should there come to us

A thought of someone miles and miles away

In swift insistence on the memory,
Unless there is a need that we
should pray?"

In face of such multiplied facts as the mission field supplies us with, is not intercessory prayer on behalf of others a grand and glorious ministry? As E. M. Bounds has said, "Prayer succeeds when all else fails. Men who know how to pray are the greatest boon God can give to earth. Men who know how to use this weapon of prayer are God's best soldiers, His mightiest leaders."

If prayer is our keynote, our constant ministry, it will become our very life.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death.
He enters heaven with prayer."

Martin Luther knew that prayer was not wasted time, for when once asked what his plans for the following day were, answered, "work, work from early till late. In fact, I have so much to do that I shall spend the first three hours in prayer." "He that saveth his time from prayer shall lose it, but he that loseth his time in communion with God shall find it in a life of multiplied blessing."

Prayer, in a nutshell, is but a sense of God's presence. This should be the very breath of our lives, that we may know Him, and walk in the light of His countenance. "We would see Jesus" in all around us, and we would have others see Him in us. So, walking with God down the avenues of prayer we acquire something of His likeness, and unconsciously we become witnesses to others of His beauty and His grace.

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SO YOU ARE AN ATHEIST? If Necessary, Reorient Your Thinking.

It is highly unlikely that you are atheistic. Studies show that among 10,000 oldsters there is fewer than one real atheist.

Atheism is a passing disease of the mind. Sometimes it temporarily strikes young folk, and even a few older ones who remain mentally immature. Some people proclaim it to get attention, feeling unable to build up their status in a more valid way. But even primitive peoples know better.

Proclaiming yourself an atheist is the most colossal of all conceits. You are saying that you are wiser than virtually all the presidents, kings and queens, wiser than most of the philosophers and other intellectuals, most of the great scientists, industrial leaders and statesmen, the truly gifted and creative folk at all levels, and wiser indeed than 90 percent of the humbler people on earth. Positive faith in God is humanity's greatest undergirding. Without it, a form of madness soon arises.

Thus to the genuine believers, who "put on the whole armor" of God, death is not much more of a transition than moving from some cold and smoky city to sunshiny, flower-decked Miami or San Diego. It means a reunion with loved ones, and offers a glory far beyond anything our mortal minds can conceive. The promise is not mine; it is God's.

So—read the book!

(From: *Guide Yourself Through Old Age*, by Oren Arnold, Fortress Press,
Price \$3.50)



This actual photo released in 1974, shows what looks like a broken up portion of a large ship lying in a crevice at the 14,000 foot level of Mt. Ararat. Scientists believe this is the other half of Noah's Ark which slid down during an earthquake.

"IN SEARCH OF NOAH'S ARK"

This book, by David Balsiger and Charles Seiller, Jr. (Sun Classic Books, price \$1.95) brings up-to-date the 5,000 year mystery of Noah's great ship. From the biblical account of the flood to the 1970 explorations, and all the research and investigations in between, this book carries the reader. It is a thrilling narrative.

Sun Classic Books and Sun Classic Pictures have also produced a full length, startling and challenging film "In Search of Noah's Ark." Included is some original film footage taken by explorers on the very site of Mt. Ararat.

Either way, the film or this book O.K.'s Noah's ark. Perhaps someday soon it will be a positive find.



In August of 1955 Navarro discovered a large boat-like structure in the glacier on Mt. Ararat. The wood he recovered has led scientists to the conclusion that he found Noah's Ark.



This drawing by Alfred Lee is based on eyewitness sightings of Noah's Ark on Mt. Ararat. The drawing is believed to be an accurate depiction of what Noah's Ark really looked like.

Lord's Supper, by Ronald Harris, price \$7.75. A scriptural booklet on the breaking of bread, by a Brethren Assembly missionary.

Windows on Paradise, by David Gooding, price \$2.95. 14 studies in Luke's Gospel. Good for the serious Bible student.

Perfect Man, by R. E. Harlow, price \$2.95. An O.B.C. grad. presents more excellent studies in Luke, who reveals the glory of God.

HERALD PRESS

Community and Commitment, by John Driver, price \$2.95. It has taken a Mennonite to verbally portray the true Biblical premise of community and discipleship. Mr. Driver writes warmly and skillfully of true renewal: personal and Church renewal. This all too brief book, read and digested, will lead the reader into a new and delightful fellowship of commitment.

KEATS PUBLISHING INC.

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Lord, Sometimes I Need Help, by William L. Coleman, price \$5.95. A book on the "sometimes" crises of life: "Sometimes I'm Afraid," or "Guilty," or "Suffer" and 21 other difficulties. Good for everyone.

Satan's Been Cross Since Calvary, by Gary Fisher and R. L. McGrath, price \$4.50. A converted drug addict uses unique ways to preach the Gospel. Rev. G. Fisher retells the fairy tales and myths of childhood (Little Red Riding Hood is "Righteous Red"; Jack and the Beanstalk is "Holy Jack." You get the ideal) to present Gospel truth. *The Three Little Pigs* is a howl; and *Little Black Sheep* is a

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(Zondervan Publishing House)

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Romans, A Study Guide Commentary, by B. Corley & C. Vaughan, price \$1.95. A splendid guide through a difficult book. The authors examine the best translations and use the variations as a teaching tool.

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Calling All Girls, by Gertrud I. Harlow, price \$.60. By a missionary to missionaries-to-be. Good insights and counsel from one who knows.

challenging illustration. Excellent for the young and the young at heart.

The Kids Only Club Book, by Shari Lewis, price \$6.95. A do-it-yourself book for children who need to do creative things on a rainy day. This book might even help Junior Church leaders, although it is not designed for "Christian" activities.

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Alone: A Widow's Search for Joy, by Katie Wiebe, price \$4.95. Mrs. Wiebe is a widow, who writes warmly and practically to both widowed and single women. She is a Canadian whose work with her pastor husband covered Saskatchewan, Kitchener, Ontario and the States. Her frank, open, honest and usually joyous expressions will echo in many a heart. A good book to read or give away.

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Before the Offering, by Raymond Bayne, price \$1.95. Sub-titled, "Mini Messages on Giving," these are really Bible expositions on the grace of stewardship.

Sparrow on the House Top, by Ruth Hunt, price \$5.95. The Bible has the answers! Here are some beautifully expressed accounts of loneliness from Biblical examples.

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Total Joy, by Mirabel Morgan, price \$6.95. A sequel to, and in some places a repeat of, **Total Woman**. Both books help or cause distress, depending on need or personality. But both are lively books for women.

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The Eye of the Storm, by Joseph P. Bishop, price \$4.95. A personal story of tragedy, grief and turmoil that only God could assuage. Very moving.

Cancer and the God of Love, by Melvyn Thompson, price \$2.50. Those who have had, or been exposed to, cancer will appreciate this book. Perhaps too much of it centres on the patient and not enough on "the God of love." It could be a helpful book.

Getting Along in Your Family, by Phyllis R. Naylor, price \$6.35. A special "family" book that shows not only relationships but responsibilities.

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"**I Just Want to Share**", by Dave Beam, price \$3.50. Not just another book of memories. Here is a life and experience sharing book. It will do you good.

Guide Yourself Through Old Age, by Oren Ar-

bold, price \$3.50. An excellent and practical review of those retirement years' needs and decisions. Must be read by over 50's. Should be read by younger folk who will grow old too.

Loneliness, by Harvey H. Potthoff, price \$5.95. While the book is good, the sub-title, "Understanding and Dealing With It," indicates a very humanistic approach. The ministry of the Holy Spirit and His use of the Word and other graces do not come through. The seven chapters are an introduction, not an answer, to the problem of loneliness.

For Such a Time as This, by Vonette Z. Bright, price \$4.95. The author is the "other half of Campus Crusade for Christ." Mrs. Bill Bright writes of modern-day Esthers who have come "to the kingdom for such a time as this." Good for men as well as women.

Christian Missions in Biblical Perspective, by J. Herbert Kane, price \$5.95. An old and oft written about Missions subject is given new life by Mr. Kane. Useful for pastors, students and missionaries-to-be. All Christians should be concerned enough about Missions to read it.

Capers of the Clergy, by Dewitt Matthews, price \$4.95. Humourous, delightful, solemn. Everything you need to know about the clergy, but were afraid to ask. For church leaders, pastors and pastors-to-be.

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Negro Spirituals, by Christa K. Dixon, price \$3.25. This looks like a "first-time" book. For the first time, the stories of the favourite negro spirituals, "Swing Low, Sweet Chariot," "Were You There?" and 21 others. Excellent.

Meditations and Devotions for Adults, by Alec J. Langford, price \$4.95. A delightful, small book. Easy to handle, read and understand. An excellent gift.

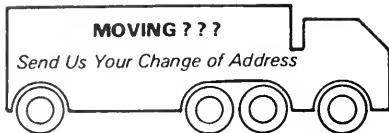
Walking With the Giants, by Warren Wiersbe, price \$7.95. A selection of the best articles from the author's series in Moody Monthly, "Insight for the Pastor." It gives an appreciation for the preachers of the past, and an inspiration to preachers today.

Once Twice Thrice and Then Again, by Dorothy Edwards, price \$7.25. It is a delightful (though expensive!) book for children. It maintains the ever welcome element of magic, fairy tales and understandable poetry that they will love.

Through the Valley, by Arthur W. Mielke, price \$4.95. The personal story of a minister who lost his wife and learned for himself how to cope with grief after having comforted others.

The Flint Hills Foal, by Dorothy B. Francis, price \$5.25. The story of Flash, a two-week-old foal that young people will enjoy.

1041 Sermon Illustrations, Ideas, and Expositions, by A. Gordon Nasby, ed., price \$4.95. If the illustration isn't here, you don't need it. They range from excellent (the majority), to good, to fair.



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NAME _____

ADDRESS _____

CITY _____ POSTAL CODE _____

DATE OF BIRTH _____ TELEPHONE NO. _____